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THE UNITARIAN

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J. T. SUNDERLAND, Editor

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THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. VIII. JANUARY, 1893. No. 1.

THE NEW DAY.

O light, true light, that lighteth all the way
From sorrowing earth to highest heaven above,
Shine out, thou Christ-lit light, and make our day
Divinely bright with life of God-like love.

F. B. MOTT.

CHRIST'S CREED.

A SERMON PREACHED IN UNITY CHURCH, LOS ANGELES, CAL., BY REV. J. S. THOMPSON.

"And one of the scribes came, and asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt-offerings and sacrifices."—MARK xii. 28-33; DEUT. vi. 4, 5; LEV. xix. 18.

ONE GOD.—Christ taught that there is one God only. He trusted in one God only; he prayed to one God only; he worshipped one God only; and he called him "my God" and "my Father."

In every department of scientific investigation the unprejudiced searcher sees proofs that all creation is the work of one Supreme Mind.

In order to manage any branch of human activity well, one head is necessary. The city schools need one superintendent; the college requires one president; municipal affairs demand one mayor; the nation must have one ruler; in national crisis the supreme power is placed in one dictator; railroad companies, banks, and all great commercial concerns find it necessary to appoint one man at the head of affairs. In this way, following the suggestions of analogy, philosophy asserts that one Supreme Governor guides all the agencies of the universe.

Simple and natural worship demands one God only. The deepest and strongest communion is between two souls, as between husband and wife, parent and child. When a third person intrudes himself, the freedom and tenderness of conversation are disturbed; and, if several people are in the room, communion ceases, and social conventionality displays the arts of superficial politeness. The worship of one God is simple, natural, tender, sweet, and free. It is confusing, perplexing, distracting, to worship two, three or more Gods at the same time: one has to think of giving each deity his proportion of attention and reverence. The deepest thought is the offspring of the mind concentrated on one object; and the truest worship is the result of the human soul feeling the touches of the One Heart. The Greeks and Romans escaped from such a distraction of worship by praying to Ceres for good crops, to Venus for success in love, to Minerva for wisdom, to Bacchus in the joys of wine, to Neptune for protection at sea; but the Jews worshipped the one God, whose attribute the classic deities faintly represented.

THE CONSECRATION OF ALL OUR POWERS.—God has designed each power that we have for some divine and useful purpose. When we train our faculties and consecrate them to their proper uses, we are obeying the command to love him with all our heart, soul, mind, and strength.

It is the province of the human *heart* to love parents, relatives, children, friends, neighbors, our country, and things that are good and beautiful. Our hearts were made to cling to and to lean upon persons and

things. In loving others, we are loving God, because our hearts are then consecrated to the ends for which they were made. We cannot love infinity, because we are not infinite. God is infinite, and we can love only parts of him. The boy loves his mother, and to that extent he is loving the Infinite Being who is looking at him through his mother's eyes. Last week I saw fifty girls in the State School at Whittier, receiving care, love, protection, education of mind and hand. Why are the poor girls there? Their parents or guardians did not love them wisely; and consequently they did not love God with their hearts.

The *soul* represents our animal life. The man who eats good food in sufficient quantities, who trains his body to do its work, who labors and rests, and presents his body a living sacrifice in the house of prayer, is loving his Creator with his body. He is dedicating it to its proper uses.

We are immortal *spirits*. Beyond this world there is an eternal world. It belongs to us by spiritual inheritance. Religion is the sense of this eternal world in our souls, and the communion of our spirits with the inhabitants of that glorious realm. God is there. All our departed friends are there. Angels and archangels are there. That is our future home. A part of our life is there, "hid with Christ in God." The roots of our being are among the mysteries of eternity. When we feel these roots, or this hidden life of ours, when our "spirit searcheth the deep things of God," we are inheriting our eternal life. And, when we cultivate our spiritual nature, we are loving God with all our spirit. The spirit is then devoted to its divine purpose.

God has endowed us with *reason*, to examine, weigh, compare things, and to discover the highways for conscience. All movements in morals and religion began in criticism. Abraham left his father's house because he had reasoned out that idols are not gods, and that behind sun, moon, and stars there is a Being to be trusted and worshipped. Moses, Paul, Gregory, Luther, reasoned out new ways for the spirit of their ages to move in. To use our reason properly is to love God with it.

The Neighbor.—It is evident from the Gospels that Christ taught that we should use the Golden Rule in our relations to our fellow-beings, and that heaven is the outcome of true service to man. Christ never called virtue "filthy rags." He represented morality as the flower of the religious life.

The Ten Commandments.—We have now studied, in a brief way, the evident meaning of Christ's creed. It is a threefold statement of the highest importance. It has God for its beginning, and man for its end; and the beginning and end are joined together by the relations between God and man, and between man and man. The *Decalogue* is simply an expansion of Christ's threefold creed.

Qualities of the Creed.—This creed of Christ has many qualities to recommend it to our hearts:—

1. It is found in the Bible.
2. Its inspiration is unquestioned.
3. It is in plain Bible language.
4. It is comprehensive and sufficient.
5. It is almost 3,400 years old.
6. It is the soul of the Hebrew religion; and it has sustained the Jewish race through all these centuries, in all their persecutions. Think of how Christian nations have persecuted this ancient and noble race, as the Russian government is doing to-day, and then think of their high place in the intellectual, financial, and literary circles of our time. This race has given civilization great statesmen, artists of renown, and noblest philanthropists. In our own city the Jews take care of their own poor, without asking our aid; and I am told that they are very generous in helping destitute Christians. The creed which has kept this brave race loyal to the worship of the God of their fathers, and true to the best things of life, is worthy of our highest respect.
7. It is a practicable creed. We can live it, and we ought to live it. It is impossible to live, sing, and rejoice in total depravity, eternal hell, and other wild doctrines of the dark ages. When a man attempts to believe them, he goes mad.
8. It must be the creed of all good souls. They could not be good without it. The angels can have no better creed. They need no better.
9. Christ said that all the law and the prophets hang on these two great commandments,—on this creed. It is the foundation of the union of morals and religion. It is an epitome of working faith.

10. When all Christian sects will unite, as they will do some day, when they are Christianized, it will be the basis of their union. Not one of them could refuse to accept it. If anything is added to it, the addition would be a cause for sectarian quarrels to no end.

Jewish Elements in Christianity.—The divine and permanent elements in Christianity are Jewish. Christianity was a seed in Abraham, it put forth its leaves in Moses, and it revealed itself as flowers in Christ. It was, in other words, born in the wonderful faith of Abraham; it was naturalized in the democratic and theocratic convictions of Moses; it was expanded into beautiful moral applications in the prophets; it was universalized in the teachings and life of Christ; and it was organized into churches by the executive genius of Paul. But Christianity is a development of Christ's creed, an application of its principles, a declaration of its laws, a fulfilment of its requirements, an outcome of its suggestions, a glorification of its statements, a divine assertion of its spirit. Surely, this creed, which Moses framed and emphasized with his mighty life, and which Christ adopted and sanctioned with his spiritual authority, is sufficient for any Christian church. It has all the qualities which the perfect creed should have, and it has nothing to "make of brethren foes."

Judaism and Christianity.—Although Christianity is Jewish, yet there is a difference between a Jew and a Christian. The Jew follows Moses, that grand providential son of God. The Christian accepts the authority of Christ, that Supreme Son of God. Yet these leaders were Jews. Jesus was born a Jew, he lived a Jew, he died a Jew. Christianity may be defined as Judaism *plus* Christ. Christ was the incarnation of the two great commandments, of Christ's creed. He expanded it into the gospel. He glorified it in his character. He exalted it in his teachings. He illustrated it in his example. He set it to music in his holy life.

We find many instances of this law of fulfilment in history. The theocracy of Moses, the Republic of Plato, the Utopia of Sir Thomas More, the Commonwealth of Cromwell, were a series of dreams and struggles that found the highest expression in Washington, accepting the supreme command of the colonial forces under the elm-tree in Cambridge. A long line of experimenters, from Egypt to Scotland, preceded Watt, who invented the steam-engine. Hoe's steam-printing machine and the London *Times* and the New York *World*, rolling out thousands of impressions in a short time, are wonderful improvements upon the runes of Northern Europe, the symbols on the rocks of Asia, and the hieroglyphics in Egypt. The Phœnicians and Gutenberg are conspicuous figures in the series between the rock-writer and Hoe. Hoe is the fulfilment of every prophecy along that line. Arkwright's spinning jenny and Cartwright's steam-loom are developments of the spinning-wheel and the hand-loom. So this creed arose in Abraham, and passed through such souls as Joseph, Moses, Samuel, Elijah, John the Baptist, and then burst forth in gospel splendors in the triumphs of Christ.

Non-essentials.—The ship in which Paul was carried toward Rome was wrecked, because his advice was not taken. To save the lives of the passengers, it was necessary to throw overboard the cargo. The Christian Church is like that ship. It seems to be sinking. Why? It is carrying a cargo of non-essentials. They must be thrown overboard, in order to save the ship, or, rather, in order to save the life of Christianity.

The Nicene Creed is a fine specimen of metaphysical gymnastics. It is interesting as a production of hair-splitting ecclesiastics. Compared with Christ's simple creed, it is utterly worthless. The Athanasian Creed is a forgery. It was written centuries after the death of Athanasius. It is a curiosity, but it has no value as bread of life. It is a non-essential, a spiritual hindrance. The other numerous confessions of faith, which conceal Christ's creed, are doomed to be cast overboard to lighten the ship.

We see signs of better days. The dignified, grave, strong, and noble Presbyterian Church is beginning to throw overboard its non-essentials and encumbrances. In Japan the native Presbyterians refused to accept as authoritative any formula except the Apostles' Creed. Owing to the outcry made by the conservative wing, the progressive party permitted an introduction to be attached to that fine and beautiful creed,—

a creed that no one could object to if studied without a theological bias. We see, also, in the same body a desire to free itself from unreasonable restraints, in the troubles concerning Dr. Briggs and Union Theological Seminary. We watch these movements toward the final adoption of Christ's perfect creed with sympathy and hopefulness; and we say, God bless the Presbyterian ship in its struggles to adjust itself to modern tendencies!

The warm-hearted, hard-working, self-sacrificing Methodist Church,—the church which does the most practical good, going first on the prairie and in the dark places of the earth to build up the kingdom of God,—that church has to pass its judgment upon the difference between Paul and the Methodist women aspiring to speak in the church. When the local issues which caused Paul to forbid the woman of a certain church to preach are understood, then the great apostle and the Methodist women will shake hands; and it will be seen that the inspirations of the Almighty ignore the sex line, and the inspired Methodist woman, like Christ's mother in the temple, will speak her message to the profit of all.

The Episcopal Church, in which everything is done decently and in order, with all of its beautiful accessories of worship, is not quite satisfied with its own instrumentalities; for Bishop Brooks has spoken in favor of liberty for ministers to express in *extempore* prayer the promptings of the Holy Spirit, without ceasing to use the excellent prayers in the Prayer-book. He represents the spirit of progress in that body,—a spirit that is sure to win some day.

The Catholic Church, the largest, strongest, oldest body in Christendom, is now showing its willingness to recognize and foster new tendencies in life. The pope has published a general letter about the toilers of the world, their rights and duties and relationships; and that letter manifests a kindly spirit, an earnest desire to help men whose conditions received little attention from the Church in former days, and it is full of common sense, good advice, and spiritual wisdom.

The Unitarian sermon of other days was a cold, intellectual, and moral essay, without any heart in it. The preacher seemed to be afraid of the heart or ashamed of it. So the emphasis was put upon the necessity of moral culture and intellectual training; and these two forms of education characterize Boston, with its fifty liberal churches, as it is the most moral and intellectual city on the continent. But now Unitarianism is throwing its frozen negatives into the sea, and coaxing the human heart to drive forward its neat ship; and it is beginning to acknowledge the divinity of that command in Christ's creed, "Thou shalt love the Lord thy God with all thy heart."

All this goes to show that the Church's eyes are opening to see two important things: first, there are essentials and non-essentials; and, second, we should cling to the essentials, and let the non-essentials go. The churches have wasted their strength in glorifying mere opinions as essentials, and they have too often forgotten what Christ himself commanded. If he had deemed the questions which have divided the Church into warring sects of any importance at all, he would have answered them fully. He believed and taught that his creed was sufficient for his followers. He gave no other, and therefore deemed no other necessary. The spirit of creed-making arose about 250 A.D., and the Nicene Creed was formulated in 325. For about three hundred years after Christ's death men and women followed Christ, lived good lives, suffered and died, with Christ's creed as their guide. Paul, John, Peter, were surely good Christians; yet they knew nothing of our inherited creeds. So those creeds are not essential to a Christian life. They are barnacles on the church ship, retarding her progress.

Traditions.— Christ told the formalists of his day that they made the commandments of God of none effect through their traditions. They paid more attention to the washing of hands, pans, pots, ceremonies, and rites than to justice and mercy and kindness. They allowed a man to refuse needed help to his parents by saying his property was devoted. Their traditions usurped the place of God's commandments. Could not the Master say the same thing to the churches which are now called after his name? Our metaphysical distortions of the Bible; our confessions which deny his gospel and ignore human experience; our creeds which embody the speculations of Plato, Philo, Cerinthus, and the lax morals

of heathen gods,—these anti-Christian traditions have taken the place of Christ's creed in Christ's church. Our churches are not satisfied with Christ and his creed. They follow Channing, the Unitarian; Ballou, the Universalist; Calvin, the Presbyterian; Wesley, the Methodist; Gregory, the Catholic; Henry VIII., the Episcopalian. The churches still say: I am of Paul; and I am of Cephas; and I of Apollos; and I of Wesley or of Calvin or of Luther or of Channing or of Ballou. So Christ is divided, the church is weak, wickedness abounds, vices are impudent, and criminals make laws.

An earnest young man came to Christ one day, and put to him the very serious question, "What shall I do to inherit eternal life?" What was Christ's answer? Did he say, "You must believe in the doctrines of Adam's fall, total depravity, eternal hell, substitution, trinity," etc.? He said nothing about these things. He had the best opportunity for stating the conditions of a Christian life; and he did state them in these words, "Keep the commandments." The Master assured his questioner that obedience to the Ten Commandments was sufficient for the inheritance of eternal life. In other words, if he would live Christ's creed, he would feel eternal life in his spirit. This is Christ's plain answer. It settles the question for all time, except for those who say that his plain teachings are not sufficient for them.

Arrested Development.—In the growth of a human being or of an animal it sometimes happens that an organ or faculty ceases to grow, while the other organs or faculties grow on, and attain their full development. We may compare civilization to such a man or animal. Parts of it are arrested in their growth, and other parts grow and flourish. Literature, music, architecture, science, painting, agriculture, navigation, political economy, philosophy, surgery, and many other branches of civilization are growing fast, but theology is almost arrested in its growth; and the churches which cling to ancient and withered theology are suffering decay. The Holy Spirit is still speaking to God's children. Why should we ask it to pour new wine into old bottles? It is on this account that the Church is side-tracked, while the other forces of civilization have the right of way, and are speeding along the main lines of destiny to the fulfilment of modern prophecy.

How preposterous it would be to ask our millers to use the old hand mills of our ancestors! They would say that they have to prepare flour for the millions, whereas the old mills could grind flour for only scores. The wheat is the same, and the flour is the same; but the machinery is different. Religion is always the same, and it makes the same bread of life, and its laws are the same; but its machinery, its theology, its application, its methods of reasoning, its lines of acting, should change to satisfy and work with the new demands of our manifold life.

In modern warfare bows and arrows would be useless. Winchester rifles and cannon are required to fight our battles. In the armory of the Tower of London one can see the progress of military science from age to age. We have new moral and spiritual battles to fight; we need new weapons; our forefathers could not win victories in our trials and temptations. Victory is the aim of each age, but it is obtained in every age by methods peculiar to the age. But these methods must not become iron-clad creeds for new ages. The everlasting creed of a soldier is *obedience, bravery, and physical vigor*. This military creed may be applied in many ways. The Christian soldier needs only Christ's creed. "His yoke is easy, and his burden is light," as compared with the ecclesiastical yokes and burdens of his churches. Paul said to the Jerusalem Jews who wished to impose Jewish rites and ceremonies and formulæ upon the Gentile converts, "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Will the creed-makers and creed-imposers ever study the New Testament?

Our Need of Christ.—We need Christ as the incarnation of his own creed. We need him as an example of true life. We need him in our stores, on our streets, in the kitchen, parlor, court of justice; in trading horses, in selling lots and houses, in our controversies, in our temptations and sorrows and disappointments, in failure and success. We need him in our hearts and souls and lives; but we do not need him in a creed, in a definition,

in metaphysics. A stranger visiting a church on a hill in France asked a native why the good god was not in the church; and he was informed that, when the people left the hill to build the village in the valley, they carried the good god with them. The villagers were wise. They needed the good god where they had to live. They needed his rebuke, encouragement, suggestion, his sacred influences, in their every-day lives. Christ manifested his divinity in flesh and blood, but not in a creed; and we need the incarnated Christ, the human Christ, to help us to perform duties worthy of spirits that inherit God. When the lame man in the temple besought Peter for alms, the latter said, "Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk." Many years ago the pope looked at the rich presents on his table in the Vatican, and said, smiling, to one of his friends, "No longer can the Church say, 'Silver and gold have I none.'" "Nor can she any longer say, 'Rise up and walk,'" said the friend of His Holiness. Men then lived in the name, in the faith, in the love, in the spirit, in the life, of Christ; and through their very words there flowed divine power into other lives. We now have money, churches, creeds, political power; but we have not power to make the lame walk. Christ in your creed is useless, but Christ in your life is the power of God in your hands and words.

THE CREEDMAN AND THE WORKMAN.—Some people say, "Lord, Lord," and do not do the words of Christ. Others keep his sayings, and seldom say, "Lord, Lord." The Gospels tell us that the Master prefers the latter. Peter Cooper built, furnished, and endowed the Cooper Institute in New York. Young men and women receive instructions there in many subjects, and are qualified to make their living in an honest and skilful way. Cooper made a large fortune honestly, and devoted his superfluous wealth to the benefit of mankind. He adopted and lived Christ's creed. He cherished no other. Jonathan Edwards devoted most of his life to metaphysical studies. He wrote a book on the freedom of the will. It is full of inconsistencies, self-contradictions, logical perplexities, vague statements. He attacked his problem, in fogs, and it threw him into the darkness of night. His book is a record of his defeat. He suffered for his convictions, and thus kept a commandment of God; but, in his adversity, he sat in his room, writing metaphysical nonsense, and allowed his poor wife to kill herself working to maintain the family, and thus he honored a tradition that rejected God's commandment,—provide for your wife. Which of these two men is nearer Christ now,—Edwards with his book that few read, or Cooper with his Institute that is a perpetual blessing to the race? Edwards was a creedman and a fanatic. Cooper was a workman and a benefactor.

MILESTONES OF RELIGIOUS PROGRESS.

It is easy to find points to please the destructionist. There is, in fact, a great deal too much occurring in the theological and religious world that excites a sneer or excuses a collapse of character. But it is quite another thing to see the milestones of aggressive constructive progress. But these are surely increasing in proportion. Exactly where to class the trials for heresy and the struggles for a free interpretation of very humanly written books, it is not easy to say. Had I not been at one time quite inside the orthodox fold, I should fail to give full credit for honesty, as well as intellectual grip, to men who halt with a half-rejection of a creed that the age seems so fully to have dropped out of both its literature and its science and its life. But having slowly travelled the road, and been compelled to feel my way, I am rejoiced to see the greatest men of our times moving very slowly. Anything like a collapse of Calvinistic churches we may dread. "It moves," is quite enough for us to be able to say of the world theologically as well as physically.

But the real glory of the age to upward-lookers is that secession is taking on organic form. The most remarkable work of the Chautauqua system is a revelation and prophecy. I remember meeting Vincent, when he was a young fellow, crawling out of his bunk in a sleeping-car. He did not look as if he had all of University Extension in his head. But he showed in half an hour's talk that he was fearless, and that he meant

to get something done for humanity. He did not propose to walk in a religious treadmill. And, lo, Chautauqua! a work that has carried religion squarely over to the schools; and now Oxford and Cambridge, as well as our own universities and colleges all over the world, have responded by co-operating to teach a common curriculum with the churches. It is a square alliance, and a glorious one. Under Protestantism there had been a drift apart of the school and the Church. Can they coalesce? Is what they teach at Chautauqua a part of religion? Is all intellectual power a part of the furnishing of a child of God? Are we in the future to have less preaching and more teaching?

Equally stirring is the tendency toward what may be called international religion, and a probable international theology. Sectional and race religions are tenacious, but not eternal. The dropping of sect into sect by a new centripetal movement, for the last twenty-five years, has warmed the hearts of philanthropists, and has pointed toward a larger fellowship as sure to follow. Then came the Pan-Methodist, Pan-Anglican, Pan-Independent, and Pan-Presbyterian conferences. By an easy grace toleration and unity became the law of these vast gatherings. They were international in spirit as well as in form. When in the University of Paris a Chair of Comparative Theologies was founded, some of our conservative Christians denounced such study as unfaithful to Jesus and Jehovah. But practically the theology of half our own universities has shifted to the same basis: it is comparative. Psycho-physiology has taken the place of metaphysical theology in our sectarian colleges. All this is honest investigation: it is all of it constructive. No one need be surprised that at the Columbian Fair all religions of the world are courteously invited to appear with delegates at a free and friendly conference. The drift of former civilizations was national, and to establish national institutions. The drift of international civilization is to construct a broader faith. In every part of the world positive science is creating a positive theism, based on comparative investigation. The real question is, Will our world learn to see eye to eye sufficiently to establish a peaceful confederation of reasonable creatures?

"Mark well the milestones of the past,
The progress of to day:
The giant wrongs now under foot,—
Were laws of yesterday."

What will be the future religion? has often been asked; and a number of curious answers have been given. Dr. Lyman Abbott's definition of original Christianity was borrowed from what he hopes yet to see inaugurated,—"the object, human welfare; the method, character-building; the process, evolution; the secret power, God." Perhaps the best word for this coming creed and organism is eclecticism. Rev. Dr. Thomas P. Hughes in the *Arena*, responding to a remarkable article by a Moslem, arguing that the world has yet a lesson to learn of Islam, says of Dieawar Khan: "During his lifetime I cannot say I understood the man. It was my fault, not his. I understand him now. He was a Muslim eclectic, baptized into the Christian Church, and yet retaining a great reverence for the character of Mohammed. After many years' careful observation I am convinced there are many such men in the ranks of Islam. The great question is whether American, English, and German missionary societies, as they are now constituted, can initiate and control a movement which would draw out a large following of men, of whom I consider these the types." Dr. Hughes adds: "When once we can get both the Christian and the Muslim to lay aside the sword and to enter the arena of calm controversy, it is probable that the latter may give back just about as much as he has received, by enabling the Christian to understand the mind of the Oriental Christ." The term "eclectic" covers well not only those who have visited us from the East, but our own sincere thinkers. The outcome of the Pan Religious Conference of 1893 may be a remarkable growth of human fellowship. It cannot fail of giving an impulse to the worship of truth and right. Still, is it not startling that such a conference can be tolerated and even warmly defended by men who suppose they still believe Mohammed to be the False Prophet and the Pope to be the Scarlet Woman? Early in the twentieth century we shall see operative over all the enlightened globe the church of Cavour's prophecy.

It cannot also be justly overlooked that psychological studies are taking a breadth

and bias that make their influence on theology remarkably effective for good. Notwithstanding the occasional excellent influence of the field orator (camp-meeting exhorter, Salvationist, revivalist) and in spite of the occasional nobility of peripatetic characters such as Wesley and Moody, the serious fact has remained that the power of such exercises depended in the main on certain psychological powers, frequently of a low order. Within a year one noted revivalist has withdrawn voluntarily from the work, because convinced that his influence was secured only by the breaking down of the rational and the excitement of the emotional faculties of his hearers. Another has been arrested for exercising hypnotic powers. Well, it matters very little what we call the influence, hypnotism is now an accepted psychological fact; and we are not likely to attribute every strange cataleptic or hysterical development to a Divine Being. In other words, religion stands an excellent chance of being sifted of hysteria and abnormal moral or immoral impulses,—the essential core alike of every heathenism as well as occasional manifestation of higher religions. This truth is now finding its way to all classes of people, that individualism cannot be broken down ruthlessly without ruin. The victims of a revivalist are as hopelessly damaged as if he purposely aimed at injury instead of doing good. It is madness to subject ourselves or our children to the "control" of the will of a random preacher whose real character-level we do not understand. All topics are now studied in the light of what is being newly found out of the powers of the nervous organism. "Falling in love" is no longer the American synonym for a legitimate exercise of freedom, but too frequently is a subjection of a weak nature to a strong one. I was struck by this passage from Sir Richard Wallace's description of Napoleon III.: "His presence positively lowered the intellectual force of those to whom he spoke, so that they talked and advised, and above all planned, with less capacity than they naturally possessed. That seems a strange thing to say; but every one who is at all observant will admit its converse, that they know of men and women whose presence in a room, even if comparatively silent, definitely and perceptibly increases the intellectual brightness of all who are congregated there. This force—for it amounts to such—is said to have been possessed to an amazing extent by the Marquis of Wellesley. But the man is lucky who has no kinsman or friend whose presence is, on the contrary, depressing; whom, though he may respect or like him he feels to be the source of an influence that robs him of energy,—in fact, acts as an opiate." This keen author considers Napoleon III. to have been neither malicious nor terrible, but simply a narcotic to the nerves of his friends and advisers. We are coming rapidly to a day when every one will be taught to analyze the influence cast upon him or her, and to judge of its nature with great care.

So, whether we look without or within, we find peculiar evidences of the organic growth of dissent. We are no longer differentiated from each other as agnostics, but are passing steadily into an age of construction and co-operation. We shall go but little farther until the more timid friends, holding now to the sects as on the whole the only shapely power to be seen, will act more freely. I confess I look forward to the day with intense pleasure when we who have been the heretics of an hour can be recognized as standing for the Divine Purpose in the world. Will an age ever dawn when there will not be new truths to learn, new protests to utter, new protestants to denounce? But it always ends well. Now Whittier goes out of the world as a saint; but forty years ago he was a detested abolition rhymester. Agassiz, who all his life had been held a sceptic, died as the accepted and glorified champion of the standard faith. We have touched our milestones: all the ages before us have done the same; all behind must follow.

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RELIGION IN SCOTLAND TO-DAY.

The two movements of our planet with reference to the sun—the diurnal and annual motions—present an ever changing series of phenomena. The one brings the twilight, the dawn, the sunrise; causes the shadows to turn gradually from west to east; brings sunset, another twilight, darkness; and lights a million lamps in the far-off city of the sky. The other brings the

seasons sweeping in graceful circle; changes the snow into rain, frost into dew; turns buds into blossoms and blossoms into fruit, and makes the whole year a shifting panorama of beautiful pictures, to delight the eye of man. As a result of this motion, two inquiries are constantly being made,—What is the hour of the day, and what is the day of the year? While mortals are talking about the morning, noon is approaching; and, while they are rejoicing in one season, it is getting ready to say farewell to them. Nothing is absolutely stationary; and man's moods and work must change to meet the altered hours and seasons.

A similar condition appears in the life of the race. Here are two movements, one of which carries the individual through the years from infancy to old age; and a vaster one which carries humanity through immense cycles of time. In consequence of this the individual is found revising and correcting his opinions as the years come and go; and society at large is seen gradually leaving some customs behind it and bringing forward and making prominent a new group of customs and ideas. No man would, at the age of fifty, like to be held responsible for all the thoughts and actions of his at the age of twenty. He is living in the same world, but the intervening thirty years have brought many and great changes into his life. In the same manner and for the same reason a State or a church ought not to be held responsible for all its past ideas and practices. No thing which is subject to the thought of man can remain stationary. Hence the history of such a thing cannot be fully written. It can only be written up to a certain date. The case is always open to additions and amendments. In thinking of a State or a church, or of art or of literature, it may be said, we know how it was twenty or fifty or a hundred years ago; but what is the situation at present?

With this reflection in working order, we wish to apply it to the present condition of the religious sentiment in Scotland,—this sentiment as existing to-day in the organized churches and its less definite form in the mind and conduct of the people at large. A serious obstacle, however, lies in the way of anything like a just and adequate statement of its present condition. That barrier consists in the fact that one sojourning for only a few weeks in a country cannot possibly understand the genius of its laws or its art or its religion. However diligent he may be in his efforts to compass a subject, many things will be omitted. He will only be able to seize upon some of the larger and more salient features of the case.

The Scotch church has not been able to resist the immense stream which, through all this century has been sweeping along among the ideas and institutions which the former centuries entertained and established. That law of our planet which ordains change for everything else has not overlooked the Scotch church. Although a great part of it wrote the word "established" over its door, it did not escape the general movement. It is probable that more than any other part of the great Presbyterian institution that which is called "The Establishment" is afloat, and is farthest along on the advancing tide. Principal Caird and Duncan McCleod are Presbyterians. So was John Knox, and so was Maitland; but there is as much difference between those historic and these present Presbyterians as there is between Victoria and Mary Stuart. The same forces that have given a new kind of state have given a new kind of church. The old form of theologian is as hard to find in Scotland as the old form of monarch. The new literature, the new science, the new commerce are accompanied by a new religion. All things that appear in time are changed by time.

During the centuries from the sixth to the sixteenth Latin Christianity conquered and held Scotland. But with the last-named century a change began to make its appearance. The great Protestant Reformation, beginning in Germany, soon spread to the British islands. Presbyterianism became the established religion of Scotland, and sustained the same relation to the crown that Episcopacy did to England. Later ensued the struggle between Episcopacy and Presbyterianism, in which the latter was again victorious. Henceforth the battles were among the Presbyterians themselves,—battles of word and ink rather than of guns and swords,—ending in breaking the old establishment up into sects. Externally, this condition of the church exists to-day. It is not uncommon to find three

Presbyterian churches almost within hailing distance of each other in small towns where the population is hardly equal to the task of supporting one. The Establishment, the Free Church, and the United are all Presbyterians: all hold to the same doctrine substantially. It requires a microscope for the foreigner to find any difference in their doctrines and practices; and yet at a tremendous waste of power they keep up their separate organizations. To show how Presbyterian Scotland is, a few statistics will suffice. In 1881 the membership of all the sects was 1,485,025, and of these 1,089,815 were Presbyterian. Or there were 1,089,815 Presbyterians to 395,210 in all other sects combined.

Buckle and other writers have pointed out a paradox in the Scotch character in the past. No people have been more liberal, brave, aggressive in politics than they; and no one has been more illiberal, cowardly, and conservative in religion. No one has had as little fear of its kings, and no one has had more fear of its priests and preachers. An English writer in the seventeenth century said that the Scotch have barbarously murdered forty of their kings and half as many more have died in prison,—an exaggeration, probably; and yet it is true that no country can equal it in the number of rebellions against its monarchs. Of one royal house—the Stuarts—they murdered two, rebelled against two others, arrested a third, fastened another in Lochleven Castle and then deposed her, imprisoned another, and attempted to take his life. They were the first to take up arms against Charles I. and, having got possession of him, sold him to the English. All this shows how lightly they esteemed the person of royalty.

Without seeking the cause for it, but merely stating the fact, these same people yielded an almost idolatrous homage to their preachers. Probably no nation has ever been more priest-ridden than Scotland. And this not only before the Reformation, and in the years immediately following it, but well on into the nineteenth century. The preacher's word was law. He taught that what was spoken in the pulpit was as binding upon all as if it were a command of Deity. He believed he understood the whole plan of God, and that he could determine by this knowledge what any man's future state would be. He gave out that his word could hasten the moment of death, and by cutting off the sinner he could bring him at once before the judgment bar of God. There was no superstition too gross to be believed. There were two hundred articles of faith which must be accepted in order to salvation. To reject one of these made a man a heretic and a candidate for eternal wrath. Whoever spoke disrespectfully of a minister or passed him on the street without a reverent salutation was a grievous offence. George Combe, himself a Scotchman, sums the whole condition up in these words: "Dr. Spurzheim, when he last visited Scotland, remarked that the Scotch appeared to him to be the most priest-ridden people in Europe, Spain and Portugal not excepted. After having visited other countries, I can understand the force of this observation." These words were written not in the sixteenth, but in the nineteenth century. George Combe died in 1858. To quote again: "A people in many respects very advanced, and holding upon political subjects enlightened views, do upon all religious subjects display a littleness of mind and illiberality of sentiment, a heat of temper and a love of persecuting others, which show that the Protestantism of which they boast has done them no good; that in the most important matters it has left them as narrow as it found them, and that it has been unable to free them from prejudices which make them the laughing-stock of Europe, and which have turned the very name of the Scotch Kirk into a by-word and a reproach among educated men."

It is more than probable that this is an overstatement of the case, even at that time. It is very certain that it would be inapplicable now. The last fifty years have worked a marvellous change. The Scotch clergymen yet hold an amount of authority far beyond that allowed their class in America. They care rather more for the "pomp and circumstance" of ecclesiasticism than their American brothers. They place rather more emphasis upon titles than is absolutely necessary,—much more than is becoming in the followers of Him who told his disciples not to permit themselves to be called "rabbi." Wherever their names are seen, they are always accompanied by Rev., B.D., A.B., A.M., D.D., or some such prefix or suffix,

showing what point they have reached in the world of theology or academical lore. Their dress still serves as a badge to mark them from the crowd. They have not wholly forgotten the Pauline practice of "magnifying their office." But every year they are becoming more liberal, more human, more Christian. They are placing less and less stress upon their position as ecclesiastics, and more upon the power of sympathy and truth.

They are learning that the first and indispensable qualification of the minister is manliness; that the man makes the office reverend, and not the office the man; that the pure, the thoughtful, the reverent soul has an authority within itself which presbyteries are powerless to confer as to take away. In the score of sermons which it was my privilege to hear in Scotland during last summer, nearly all preached by Presbyterians, not one was ecclesiastical or narrowly doctrinal. They were all constructed upon generic and universal principles. There was no allusion to the rigidly Calvinistic dogmas, unless it was to show wherein they were wrong. The new theology is wide-spread. Science is fully recognized. Emerson, Carlyle, Theodore Parker, George Eliot, I heard quoted with approval. The "higher criticism" is present, moulding the clerical statements of truth. There has been no trial for heresy in the "Establishment" since 1843. A volume of sermons was published in 1880, preached by representative liberal ministers whose doctrines are much more in accord with Channing than with Calvin, and yet no heresy trial resulted. In Glasgow cathedral Dr. Burns preached from the text, "I am the Good Shepherd," and made the arches of that old minster ring with denunciations of those views which limit the power of God in bringing all people finally into the universal fold. Afterward, in some talk with an elder, I said, "In America we do not call that Presbyterianism, but Universalism," to which he replied, "Call it what you please, it's a very good doctrine, and we all believe it in this church." The Established Church cannot alter the Confession without an act of Parliament. But it has done better than alter it. It ignores it. A few years ago the Free Kirk deposed Robertson Smith for his views of the Bible. But many of its ministers are now holding the same views, and the next move will be toward making the Confession of Faith conform to reason instead of making reason conform with the creed. The United Presbyterians have already passed a declaratory act permitting its ministers to reject certain doctrines. In conversation with ministers and elders I discovered that the letter of the creed is held by very few. One elder said: "No man can think about it, and believe it all. It is too unreasonable."

In this decline of rigid doctrine, something else has become prominent; namely, ethics. The Scotch church is reaching out to alleviate actual miseries and remedy actual diseases. The sin which it is combatting is not the original sin of Adam, but the actual sin of Scotchmen, there in the Gallowgate of Glasgow and in the festering closes of Edinburgh. Where John Knox thundered out his denunciations of Catholicism on High Street, a worse enemy is being denounced,— filth, poverty, intemperance. Temperance missions, sewing schools, street visitations, are conducted. Whatever zeal may have been displayed by the former church in saving souls from a future hell is now fully equalled by those who would save souls from miseries in this life. The logic of this later church is better, for it has the merit of certainty with it. It is better to alleviate actual than theoretical misery. The soul is worth saving for time as well as for eternity.

Of so-called liberal churches there are scarcely any,—one or two in Glasgow and one or two in Edinburgh. They really are not needed. Liberalism is in the atmosphere, and will sooner or later invade all the sects there.

The Scotch are no longer afraid of science or of literature. Tradition, superstition, ecclesiasticism, have all had their day. The actual religious life of that people does not grow out of the written creed, but out of something deeper and far more real. The true Established Church has a stronger foundation than an act of Parliament. It rests upon the actual relations which Scotland sustains to the actual universe. It exists not by the authority of this or that royal house, but at the decree of that Power which long ago pushed the island up out of the sea, sculptured its hills, shrouds them with mists, covers them with the purple heather, and for-

ever wells up in the soul as thought and wonder and love.

"The heavens journey still, and sojourn not." Religion is journeying also. Its face is toward the boundless future. Forms decay, but it survives. Not the gold, but the temple which sanctifieth the gold, is great and enduring. In Scotland the old wars of contending creeds have all died away. Gone are the forms of all the warriors. But religion is still there, high, pure, immortal,— there to inspire man to do all good to his fellow-men, and to make the soul sublime by keeping constantly alive within it sublime thoughts and holy passions. There, too, in the midst of all downfallings and uprisings of churches and thrones, it will remain, gaining new and ever new triumphs until time shall be no more.

REED STUART.

Detroit, Mich.

FEAR THOU NOT.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God."—ISAIAH xli. 10.

Fear thou not; for I am with thee:
Thou shalt be alone no more.
I will comfort and sustain thee,
And prepare the way before.

Dark and rough it may be often:
Fear thou not; for I am there.
I will guide thy faltering footsteps,
And will all thy burdens bear.

Fear thou not to come and tell me
All that thou hast done each day,
Of the joys and cares and troubles
Thou hast found along the way.

Fear thou not to come unto me
When thou art in need of rest:
When thou art aweary, weary,
Thou shalt lean upon my breast.

Fear thou not, for I have loved thee
With an everlasting love;
Fear thou not, have faith and trust me,
Gladly I that love will prove.

MAUD L. COTTON.

Bemis Heights, N.Y.

BUCKLE'S "HISTORY OF CIVILIZATION."

Mr. Buckle believed, we are told by the editor of his "Miscellaneous and Posthumous Works," that he had attained "some valuable principles," some "glimpses of truth not hitherto recognized," and the possession of these was to him "the call to an apostleship in as true and earnest a sense as ever was realized by missionary or philanthropist." The grounds and nature of both the "apostleship" and the new "truth" were not revealed by Buckle, nor are they disclosed by his editor. His "apostleship" remains unacknowledged. No doubt his "History of Civilization" produced an extraordinary impression when it appeared. The reception of the work exceeded the most sanguine anticipations of his friends. "He sprang at once into celebrity; and, singularly enough, considering the nature of the book, he attained not merely to literary fame, but to fashionable notoriety. To his own great amusement, he became the lion of the season. His society was courted, his library besieged with visitors, and invitations poured in upon him, even from houses where philosophical speculation had surely never been a passport before." This is far from proving the presence of a writer capable of revealing "valuable principles" and opening up "glimpses of truth not hitherto recognized."

The world found in the book theories which may be said to have been at that time "in the air." Mr. Buckle did not reveal new principles; but he put in distinct and attractive form views previously announced, and which had occurred to many minds. No doubt the boldness and scope of his great design attracted attention and excited curiosity. The idea of including the history of civilization under laws, of tracing in the seemingly orderless movements of men and nations a connection of cause and effect similar to the order observable in the relations of mechanical forces, responded to an intellectual craving of the hour. Here, it was fancied, was a man able to lay all branches and departments of human knowledge under contribution. In the busy nineteenth century, with its great subdivision of labor, here was a writer who had seemingly come near to mastering the *omne scibile* in all branches of inquiry. The dogmatic assurance with which his conclusions were set forth contributed at first to the reputation of the book. There was no painful balancing of elaborate arguments, but the bold sweep as of a master's hand reaching startling results, that were given forth without faltering or hesitation. Mr. Buckle was an omnivorous reader, and his life had been

that of a recluse. Unused to the ways of the world and unaccustomed to opposition, —for in his library, like the preacher in his pulpit, he had everything his own way,—he declared the results of his investigations with uncompromising self-assurance. Of Mr. Buckle, more than of most literary students, it may be said his life was in his library. Its character grew out of the complexity and variety of his reading. He was a product rather than a producer; for the intellectual thread by which he strung together his observations of men and things was not more original than the materials with which he worked. These were supplied to him at second hand, for in no branch of knowledge did he go to the fountain-head and learn through experience. His life was wholly in and with his books, and his sole ambition was to be able some time to show "something in return" for the wear and tear of his brain in his study.

Mr. Buckle's warmest admirers must admit that his name is not the tower of strength it was a few years ago. In saying that, I do not refer to the fact that he has been proved guilty of blunders, or that his theories regarding the character of and parts played by individual nations have been found misleading. I speak of the outcome of his contributions to a theory of history and civilization. It was as the author of a new philosophy of history that he startled the world. As Bacon had put men on the right track in the observation of nature, and Adam Smith had done the same in regard to man's relations to nature, Mr. Buckle fancied he could complete their work by leading the way to a scientific estimate of human nature; that is, of the mind of man as acting on and acted upon by what was external to him. We are able (he said) to deal only with phenomena. These have been mapped out, and their laws, or order and correlation, determined in the external world. In that province we have advanced to the high, if not ultimate, generalization of gravitation. Why may not the same thing be done for human nature, by observing and classifying the phenomena which it presents—which are the outcome and index of what it is—in history? Shall we not best read the laws of mind in the results it has achieved,—that is to say, in the history of man as he moves in society and fashions himself in communities and nations? We shall find the laws that have determined the course of civilization or human development by observing these facts as they lie before us in universal history. The history of every country has its own specialities, which it must be possible to generalize. But the history of any single country connects itself with and can only be understood after previous inquiry into history generally. If by observing history in this twofold aspect we can find the laws that have fulfilled themselves in course of time in the movements of men and nations, we shall have then won the materials for a still wider generalization. Why should it not be possible to ascend to a primal and universal law, which will include the whole varied history of the human race as the ultimate law of human phenomena? Mr. Buckle hoped he might be able "to accomplish for the history of man something equivalent, or at all events analogous, to what has been effected by other inquirers for the different branches of natural science," and so to bridge over "that wide and dreary chasm which, to the hindrance of our knowledge, separates subjects that are intimately related, and should never be disunited." This chasm is the gulf between the moral and the material worlds. To this work was he called; and for this he was, in the phraseology of an admirer, an "apostle." In the doing of it Mr. Buckle laid stress on his method. Through induction of the facts of history he would attain generalizations. Having won his principles, he would by deduction apply them. "By a general survey of modern universal history" he would attain "uniformities of succession or of coexistence," which would be of increasing value as the surface increased from whence they were drawn. These laws might then be employed deductively, and applied to particular periods of history verified by a special investigation. For he held that history could only be satisfactorily treated by applying to its special periods those general principles which have been derived from a comprehensive survey of it as a whole.

The scheme rests on the idea that history is a succession of necessary events. Given the sum of motives and the conditions in which they apply, we should be able to predict the future. Like the phenomena of

nature, the phenomena of human life are connected in an order of mechanical succession. Consequently, Mr. Buckle is consistent in dispensing with theology and metaphysics. He identifies the worlds of free will and physical necessity, and eliminates both God's will and man's will. But there is nothing in Buckle that is new in design or conception. All this about phenomena as our only sphere of inquiry, the elimination of theology and metaphysics, the use of induction and deduction successively and together, and the doctrine of the necessary course of things in history, is in Comte, to whom Buckle only sparingly acknowledged obligation. But Buckle was faithless to his own principles in eliminating metaphysics, for example. He thereby shut out from view a whole world—surely not the least important—of phenomena. He identified metaphysic with psychology, and argued that it was impossible, because it is impossible to conceive the mind to both observer and observed, as both knower and known. In answer to this, it has been truly said, first, that metaphysic and psychology are not the same. The one is a great deal wider than the other, for it includes the ultimate principles of all things. Though first in historical order, metaphysic can only be completed when all the sciences are perfected. With the development and advance of science, metaphysic also is bound to make progress; for thereby it obtains fresh data, new material. With reference to the difficulty of knowing both observer and observed in one, it is no greater in mind than in matter. Every act of knowledge involves this twofold relation, since the external is only known through the agency of the mind which presents it. Mr. Buckle too often perplexed himself with figments of his own fancy, which he took to be the doctrines of metaphysicians. This was notably the case in his treatment of Kant.

Instead of first attacking the champions of free-will, without overcoming whom he could take no step forward, he scarcely faced the problem. He never seriously grappled with the doctrine as it has been presented in Kant and developed by later thinkers. All Buckle did was to apply to some branches of history the method and principles of Comte. Though professing to give the world a philosophy of history, he ignored the work done by others greater than himself in the same field.

We may look a little closely at Buckle's theory—that communities of men are under the influences of general causes, which "force" them (that is his very word) to advance or decline—in its application to Spain. For the grandeur and decay of Spain we are referred to the course of events, as if nothing could have helped that happening which did happen. Without her three able rulers Spain must needs have risen, though not so quickly. Without their three imbecile successors she must needs have fallen, though not so soon. It was the action of general causes which forced her to rise and fall. But, if this be so, why do not all nations rise and fall again? There is a peculiarity in human affairs which marks the difference between social and physical laws. If we press down one steel spring by a stronger, it will rise immediately the pressure is removed; and, if we do it repeatedly, we shall have the same result. So, too, if a rising nation is pressed down by invasion or oppression, we shall see it rise again up to a certain point of prosperity; but, if after reaching that point it is pressed down, it seems to lose that elastic power of rising which belonged to it in an earlier stage. It cannot be said that in the eighth century the Spaniards were less ignorant and superstitious than they were in the eighteenth. They had many weak rulers, lawless nobles, and a powerful Church; yet out of that earlier darkness they emerged, and grew into a great people, despite their excessive loyalty and superstition.

How was it that the malign influences which insured the fall did not prevent the rise? I would suggest that there must have been some element in the Spaniard's character or circumstances which for a time did keep, and which might always have kept, his evil genius in check; but this suggestion touches the pivot of Mr. Buckle's theory. It is in the fact of opposing qualities and opposing circumstances that we see room for the exercise of choice in individuals and nations. Not one, but many a motive, sways us; not one, but many a circumstance, surrounds us; and in the balance of these, nay, in our power to obey the weaker and resist the stronger, consists the highest birthright of man. Times are given to us all when, by

turning this way or that at our pleasure, we can govern future consequences which in their turn will govern us: especially the time of youth is given, which, by its use or abuse, so much overrules the destiny of the man. This is also true of nations, though not equally true; for a nation is more bound and less free than the individual man. There is scarcely any depth from which a man may not rise: the drunkard, the gambler, even the liar, have been reformed; but, if a nation becomes vicious and truthless, how irremediable is its fall! A nation's destiny is regulated by the influence of both material and spiritual laws. It has its rewards and punishments: it is subject to the laws of cause and effect; but, inasmuch as it is composed of individuals whose spirits are free to do good or evil, it is subject to moral and retributive laws. But, just so far as men individually use their freedom aright, just so far will they collectively escape from the yoke of antecedent circumstances. I am not speaking of civil, but of human freedom,— the power to choose between truth and error, knowledge and ignorance, right and wrong; and I contend that it is the aggregate of individual unfaithfulness to this divine prerogative which constitutes a people's doom. Nations are given a period of probation: rich gifts are put into their hands, and a high career is set before them. If they choose right, well; but, if not, the divine power of choice is forfeited. They are thrust from their high elevation of free spiritual beings, become miserable victims of surrounding circumstances, and sink helplessly beneath the sway of vice and ignorance, which they had once power to resist, but from which they have apparently no power to escape.

Let us apply this interpretation to the history of Spain. Was there ever a nation so richly endowed? Did any other people so rapidly rise, so rapidly fall? Surely, there is an *a priori* probability that the Spaniards came into the full play of their national energies at a critical time, and were not true to the crisis. For eight centuries they were struggling up, but in one century were flung headlong down. This is not like the slow action of general laws: it looks more like a retributive sentence. Mr. Buckle gives us but one side of the Spaniard's character,— their loyal obedience to priests and kings; and he argues that this quality governed their whole career, and bound them to be submissive, credulous, ignorant, and bigoted. Prescott gives a little more light on this subject; for he says that the Castilians were not only loyally religious, but patriotic and arrogantly independent, and in strict accordance with this view we find that up to the end of the fifteenth century Spain had not only a strong body of ecclesiastics, but more powerful nobles, more flourishing cities, and, above all, more free institutions, than any other country in Europe, Italy perhaps excepted. Mr. Buckle disputes the prevalence of free institutions, and says they were little more than forms of freedom, yielded by weak monarchs, but not engrafted in the spirit of the people. But it is not the custom of monarchs to yield popular rights to those who do not prize them, and the fact of their being possessed is a proof that they were prized.

Arragon was especially noted for its independent spirit. Prescott tells us that in that kingdom the Church had much less, and the Commons much more, influence than in Castile; and that there was scarcely a sovereign in Europe possessed of such limited authority as the earlier princes of Arragon. And Robertson observes that Ferdinand was less powerful at home than any of his great European contemporaries; for "the spirit of liberty was vigorous among the people of Spain, and the spirit of independence was high among the nobility." Added to these advantages, a great trust and a great opportunity was given to Spain in the fifteenth and sixteenth centuries: she was made the mistress of the New World, and was offered the light of the Reformation. Not ten, but a hundred talents were given to Spain. How did she use her splendid gifts? How did she meet the crisis of her probation during the reigns of Ferdinand, Charles V., and Philip II.? She entered it with independent nobles, free cities, a new world at her feet, and dawning light above her: she passed out of it with the Cortes silenced, the Inquisition established, the colonies fearfully outraged and oppressed, and the light of the Reformation extinguished. Who did all this? Actively, her three able rulers; but, passively, every man in Spain who might have said one

word or done one deed to prevent it,— the proud, brave, strong Spaniards, who so grievously failed in this their day of trial.

We are sometimes able to detect in history the secret springs which have regulated critical movements; and it is curious to see how often they are personal and private, not specially connected with the prevailing prejudices of the age. Individual freedom steps in to form or re-form the chain of circumstances. A striking instance of this is recorded in Ranke's account of the Council of Trent. We see there that this great instrument of Romish thraldom was not shaped simply by the ignorance and fanaticism of the age, but that pique and malice, and party feeling, and base love of money or intrigue,— in short, the follies and faults of individual men,— were largely mingled in the work. So it has happened in the course of Spanish history: some evil has been strengthened, some resistance weakened, by agents acting under personal motives, unconnected with the tendencies of the age. Take, for instance, that singular case in 1506, when the cities which were represented in the Cortes actually opposed the petition of their sister cities who were struggling for the same privilege, in order to preserve the exclusive honor of their own position, — a bit of municipal pride and jealousy, emanating, perhaps (as municipal acts often do emanate), from a few influential busybodies; and yet what mischief was the result! The banishment of the Jews by Ferdinand is another instance. Buckle gives it as one of the many proofs of the irresistible bigotry of the age; but Llorento does not scruple to say it was chiefly due to the fact that the confiscation of their goods poured large supplies into the royal treasury. So, alas! he tells us that it was a common opinion in Arragon that the Inquisition could never have held its ground but for the decree which confiscated the property of the suspected. In other words, the nation might have struggled successfully with fanaticism if it had not been upheld by wealth. In other words, the tendency of the age was borne onward by the avarice — that is, by the sin — of individuals.

We believe that this rule always holds good, though mortal eyes cannot always detect its operation. We fully believe that human freedom must be accessory in forging chains for the human spirit. Men are free to step down into the slavery of vice and ignorance; yet, once under its dominion, they are no longer free to rise, but must remain grovelling — God knows how long, unhappy Spain! — until the coming of a new spirit gives to the palsied nation power to rise again.

Mr. Buckle's theory of civilization is a perplexing study. In his sketch of the rise and fall of Spain he tells us that the progress of nations undeviatingly follows general laws, and that individuals have no power to aid, except by moving with the stream,— no power to hinder, except by damming up the water for a time, and thereby adding force to the subsequent rush of the torrent. But in his history of Scotland he warns rulers to let their people alone, because their endeavors to set things right may only set them wrong, and be "extremely hazardous"; while a great nation "does undoubtedly possess within itself a capacity of repairing its injuries," which "merely requires time and freedom to bring it into play." Finally, he shows us that the Scotch nation, with full time and freedom, average knowledge, and more than average power of thought, has not displayed any capacity for repairing one great injury, but is to this day besotted in bigotry and superstition. Here, then, we find: 1. That general causes marshal a nation onwards to success or ruin, and that individuals cannot materially help or hinder. 2. That rulers may hinder, though it does not appear that they can help, but that a nation left to itself will come right. 3. That nations left to themselves show no sign of yet coming right. This is perplexing. Which and what is Mr. Buckle's theory? Under a system of ordinary creative benevolence we should have supposed it impossible that any nation could be doomed by general causes to ignorance and evil, and that, therefore, both Scotch and Spaniards must be responsible instruments in working out their own destiny; also, that any power which can hinder can undoubtedly help, and that therefore rulers must be responsible instruments in working out their people's destiny.

But these inconsistencies are inseparable from Mr. Buckle's position as an historian. A writer who follows one train of thought or investigates one class of facts may keep

error consistent by keeping it isolated; but it is impossible to invest a broad subject in a narrow theory without exposing the misfit of the theory by a thousand inconsistencies. How can we hope to explain the course of human actions if we ignore half the influences that sway human conduct? That man is governed by general laws, and that he is free to resist these laws, are the two grand correlative principles of history. Mr. Buckle ignores the spontaneity, and then naturally fails in attempting to reconcile half of the principles with the whole of the facts. Too honest to wilfully distort his facts, he unconsciously acted Procrustes to his own theory, stretching it here, lopping it there, and making it confused and contradictory. He cannot be entirely acquitted of giving wrong impressions of history in support of his own opinions. For example, I think he has given a very erroneous view of the power and freedom of the Spanish people up to the time of Ferdinand. But I fully believe that he did it honestly, convinced by his own one-sided theory that their free institutions were external forms, not rooted in the spirit of the people. It is a good guarantee of an author's honesty if his theory sways hither and thither with the force of his own facts; but it implies that he has not properly worked out his conclusions, and is premature in giving them to the public in their crude form.

S. Fletcher Williams.

Scarborough, Eng.

ONE HOPEFUL SIGN OF THE TIMES IN RELIGION.

One of the hopeful signs of the present time is this: that an inquirer, a doubter, in religious matters, is accorded respectful treatment. It was not always so. Time was, and that not very long ago, when to doubt, or, to use the word most commonly used, to be an infidel, which meant simply to deny some or all of the formal doctrines of religion, meant obloquy, meant contumely, meant practical ostracism. He was a man pointed at and frequently shunned, and was looked on by many as the centre of a baneful and iniquitous influence, though his life might be pure, his conduct above reproach, his walk among men exemplary in every way.

These things were not taken into account. He who was known and called an infidel had attached to him an epithet which was a stigma and an attraction. I have a friend whose life has been passed in doing good. For fifty years she has administered to the necessities of the community in which she lived. And yet, though the community has always accepted her administrations, she is practically isolated because she is a liberal in religion. She is regarded by this highly orthodox community as morally bad and as engaged in an effort to destroy good.

The president of the college where I graduated was wont to call Mr. Ingersoll "Bob." Till I became a man I never knew that the author of "The Age of Reason" had any other name than "Tom" Paine. The reason of this use is because there was a conscious or unconscious intent to detract. I might just as well speak of the forerunner of Christ as "Jack" the Baptist. It is, of course, ill-bred; it is low, and lacks respect for one's self; it is unkind, and, therefore, wrong; it is unjust, and, therefore, wrong again. It is adding to the maledictions of honest men, joining the few and crying condemnation against honest difference of opinion. But this is passing away wherever religion has made an alliance with culture and refinement. Epithets are not used, and all who are candid and cultured and reverent speak of "Thomas" Paine. Doubt at last has won respect. So has inquiry. It waited patiently: it bore for generations the burden of stigma in the name of religion. It did not retaliate: it kept its serenity. It was light, it was the dawn; and light feels no anger, and the dawn hath no malice in its heart.

John E. Roberts.

Kansas City.

*DR. ABIEL ABBOT LIVERMORE.**

In the death of the venerable ex-president of Meadville Theological School our Unitarian denomination loses one of the oldest and most venerated standard-bearers of our faith. Born in the year 1811 in Wilton, N.H., he passed away peacefully, and after only a brief illness, in his native town, on the 28th of last month, having overpassed by fourteen months the term of fourscore years, and falling at last as a sheaf ripe for the harvest. It was in the early days of our

* Address delivered at the funeral.

national life, while we were yet a weak and feeble folk, half our national domain still a wilderness, and our Unitarian denomination as yet uncrystallized, that Dr. Livermore's life began. And his career was not simply a notably long one, spanning with its wide arc a great variety of stirring and important crises,—political, social, moral, and theological,—but it was one of notable service. He not only saw these great changes, but could truthfully say, I was myself in great measure a part of them, and a helper on in their course. If to-day anything of what our day and generation are indebted to him is forgotten, it is because he had outlived so many of his contemporaries,—those who had personally witnessed his ever generous labors for human good.

As a preacher, Dr. Livermore's word was notably persuasive and devout, and marked by an unusual elevation, sweetness, and spirituality of tone. In his various pastorates of Keene, Cincinnati, and Yonkers, he had acquitted himself with success, and attached all his parishioners, young and old, most strongly to him. As editor of the *Christian Inquirer*, and author of numerous publications, great and small, he showed himself the master of a direct and lucid style that fitly clothed his wide scholarship, good sense, broad views, and wide sympathy with all that ministered to the higher life. Not a few of his hymns are among the classics of sacred literature, treasured in the memory of all Christian worshippers. His Commentaries on the New Testament are still the best popular exposition that we have from the standpoint of liberal Christianity.

In the great moral controversies that successfully occupied the arena of discussion during his long career, such as the questions of slavery, war, temperance, the tobacco habit, he always stood on the side of the higher life of humanity, and had, too, the full courage of his convictions. His last published writing was a tract designed to warn our youth against the injurious habit of smoking; and his last public act, going to the polls to vote in accordance with his convictions. Gentle as he was in personal intercourse, in these matters of principle he always struck out boldly and steadfastly for the cause of freedom, peace, and the conquest of all fleshly appetites that tended to drag men downward.

It is, however, with the Theological School at Meadville, of which for more than a quarter of a century he was the president, that his most important public service was fulfilled. To its advancement and the training of the young men who came there to fit themselves for the sacred work of Christian ministers he gave the best vigor and ripest wisdom of his life. Doing the work of three or four professors, and never receiving but a fraction of the remuneration meet for one, he yet worked on as cheerfully and ungrudgingly as untiringly. He gave his time, energy, friendly counsel, wide knowledge, and stimulating interest without stint, not only to the students while in the school, but to help launch and guide those who had gone forth from its doors. Year after year the young men who came there to learn what Unitarianism was, not only found wise and practical instruction, a luminous presentation of the simplicity of the gospel in a form broad enough to meet the utmost needs of the nineteenth century, but, more than this, they saw before them an eloquent example of the beautiful and benignant character into which the liberal faith ripens,—a sweet and elevating influence, an inspiration of the heart and soul, well worth retaining there, even had physical debility forbidden him from uttering a word; but combined as it was with that remarkable retention of the physical and intellectual powers that our friend displayed, and his ripe judgment and catholic spirit, the work that he did was one whose value no standard of dollars and cents could ever measure.

As a pioneer of the liberal faith when it cost something to be a Unitarian, as an organizer and inspiring power in our religious life and denominational progress, as an effective reformer and leader of public thought, as a sacred poet of rare felicity of phrase and devoutness of spirit, Dr. Livermore deserves to be most gratefully remembered among us.

But the highest and rarest jewels in our friend's crown of life are still to be named. We must go onward for them to those personal graces, those modest but unobscurable excellences of heart and soul that gave his private life such a gentle beauty and so endeared him to all about him.

His rounded completeness of life did not stand alone. It was matched by an equally

happy poise and symmetry of character,—a conjunction as admirable as it is rare.

No breath of calumny ever ventured to question his integrity. His graceful and unfailing courtesy was a constant rebuke to our modern boorishness. He always looked at the bright side of life, and discerned and dwelt upon the virtues, not the failings, of his fellows. Not only by native temperament, but by conviction, he was an optimist of the sunniest sort. His faith in the good God made him confident of some good issue out of every trial or doubtful circumstance.

When the snows of age had long silvered his head, he still maintained the fresh feelings of youth, a hearty zest in life, and to the last was interested in the fortunes of the hundreds of young men who had been under his charge. His genial warmth and serene cheerfulness of spirit beamed on all sides like a shaft of sunshine wherever he went. His heart was tender and true, overflowing with the very milk of human kindness. He delighted to have his friends about him. His hospitable home ever had its latch-string out to welcome the visitor, and his generosity was constantly giving a lift to some struggling young man or woman, some needy neighbor.

His Christian faith was as strong and steadfast as it was sweet and broad. Clear and settled in his own religious views, he yet allowed no creed of sectarian narrowness or pride to melt the Christian pearl of his charity. In that dignified and gentle mien, that benignant presence, the Holy Spirit seemed to have erected a temple for its own divine indwelling as fine and purely moulded as the aspiring soul that shone out from within. And in his daily conversation and action the same gracious temper was manifested. Few men, if any, that I have known, carried about with them a greater charm of mingled simplicity and affability, practical brotherly good will, and lofty devoutness of soul.

I have heard it denied that Unitarianism could ripen any sincere piety. But in our friend there was an unmistakable Christ-likeness of spirit so lustrous that, wherever he lived, all his neighbors, of whatever denomination, recognized him as a genuine Christian and a true saint, if ever their eyes had seen one. Observing as he did the Scripture warning not to let his left hand know what act of disinterestedness his right was engaged in, the full list of the sweet charities of his daily life, and the thoughtful, unostentatious deeds of sympathy and helpfulness that star his long career, only the recording angel knows. But those in the midst of whom he walked during these years know that, as a neighbor and friend, a teacher, scholar, counsellor, a public-spirited citizen, a type of spotless manhood, and beautiful, well-ripened, and mellow character, a representative, in short, of that gospel whose overture to the world was peace on earth, good will to man, he was one of those whom this earth can least afford to lose, but whom, for precisely the same reasons, the heavenly home most welcomes to the nobler service it has in store for those who have so well fulfilled their apprenticeship here below.

As on a summer's evening the orb of day slowly sinks from sight, so with an equally serene, gentle, lovable, long-lingering radiance, which all would have prolonged still more, had it been possible, the sun of his life slipped down its western arc, and, with brightness still undimmed, dropped below the horizon.

As his many friends took their last look at his peaceful face, the beautiful tribute which Rev. A. J. Rich paid to him on the occasion of his eightieth birthday returned to the memory with renewed appropriateness and double emphasis:

"A rounded life with ripened years,
Softened with autumn's harvest glow,
Made purer by its frost and snow,—
Grand prophet of the inner life,
Apostle of the truth of God,
Thou makest peace flow out of strife;
For weakness thou art staff and rod.

O saintly soul, a halo bright
Enwraps, illumines, lifts thee far
Toward that divine, celestial light,
The brightness of thy own soul's star.

Receive the welcome word, Well done!
Thy course is toward the rising sun:
If finished is thy life-work here,
Immortal is thy coming sphere."

JAMES T. BIXBY.

The larger faith believes the best of everything. It believes the best of man, it believes the best of God. It cannot doubt that the best is omnipotent.—*C. C. Everett.*

THE UNIVERSALIST CONGRESS AT THE WORLD'S FAIR.

Our Universalist brethren, as well as the other denominations of the country generally, are thoroughly awake to the opportunity offered them at Chicago next summer, to put their thought and work before the country and the world in a more effective way than they will be likely to be able to do it again for a generation. All the Universalist papers are giving the matter great prominence, and the leading preachers and laymen of the denomination are throwing themselves into the movement with the earnestness which its great importance demands. We have in past numbers of the *Unitarian* described the general plan of the World's Congress work, which need not be repeated. It is enough to say here that that work is divided into twenty departments. There will be congresses of not only religion, but of philanthropy, social reform, ethics, education, literature, music, art, science, government, etc. The department of religion is subdivided into congresses for all the more prominent Christian denominations, each of them operating independently of the rest, but all coming under the general head of the World's Congress of Religions. Then, besides these, there will be a great international Parliament of Religions, which will aim to bring together representatives of all the important religions of the world, non-Christian as well as Christian.

It is the intention of the World's Fair management to provide for the publication of the proceedings of all these various congresses, as perhaps the most valuable and enduring memorial of the World's Columbian Exposition of 1893.

The Universalist Congress falls into line with the various other denominational congresses. The chairman of the committee that has it in charge is Rev. Dr. A. J. Canfield, of St. Paul's Universalist Church, Chicago. Fifteen other persons, ministers and laymen of Chicago and vicinity, are associated with him on the committee.

There is also a strong committee of women, with Rev. Augusta J. Chapin of Oak Park (near Chicago) at its head. These committees, after much thought and correspondence and many joint meetings, have adopted the following elaborate program of topics, which are to be treated at the Congress in carefully prepared papers and addresses, by the leading men and women of the denomination, East and West.

I.

UNIVERSALISM DEFINED.

(*a*) A system of truths, not a single dogma.
(*b*) God's universal paternity.
(*c*) Man's universal fraternity.
(*d*) Punishment disciplinary.
(*e*) The atonement.
(*f*) Life a school.
(*g*) The divine will omnipotent.
(*h*) The human will forever free.
(*i*) Man necessarily redeemable.
(*j*) Universal holiness and happiness the final result of God's government.

II.

PHILOSOPHY OF UNIVERSALISM.

(*a*) Divine love, justice, power, wisdom.
(*b*) Harmony of these attributes reconciling the apparent conflict of justice and mercy.
(*c*) All God's attributes phases of divine love working together to produce universal holiness.
(*d*) Intrinsic worth of man.
(*e*) Destructibility of sin: self-perpetuating power of goodness.

III.

UNIVERSALISM THE DOCTRINE OF THE SCRIPTURES.

IV.

UNIVERSALISM THE DOCTRINE OF NATURE.

(*a*) Man: intellect, aspirations, affections.
(*b*) Science indicates the unity of forces, hence the unity of final cause.
(*c*) As manifested in the progress of knowledge.
(*d*) Industrial, commercial, and international relationships indicate the brotherhood of man.
(*e*) Universal salvation implied in the modern science of psychology, showing the salvability of the worst men.

V.

UNIVERSALISM HISTORICALLY CONSIDERED.

(*a*) Universalism the doctrine of the Christian Church during the first five centuries.
(*b*) Causes of obscuration during the Middle Ages:
1. Lack of organization.

2. Political reasons.
3. Heathen accretions.

(*c*) Renaissance of Universalism.
(*d*) Its leavening influence upon other sects and its modification of religious thought.

VI.

UNIVERSALISM,—ITS ORGANIZED LIFE.

(*a*) Denominational organization and polity, including the position of woman in the Universalist Church.
(*b*) Sunday-school work and interests.
(*c*) Education.
(*d*) Literature.
(*e*) Missionary work, foreign.
(*f*) Auxiliary organizations,— Woman's Centenary Association, Young People's Christian Union.
(*g*) Woman's State missionary organizations.

VII.

UNIVERSALISM AND MODERN RELIGIOUS PROBLEMS.

(*a*) Bible.
1. Inspiration.
2. Revelation.
3. Higher criticism.

(*b*) Christ.
(*c*) Nature of salvation.
(*d*) Problem of natural evil.
(*e*) Problem of sin.
(*f*) Attitude toward science.

VIII.

UNIVERSALISM AND MODERN SOCIAL PROBLEMS.

(*a*) Peace, war.
(*b*) National honor.
(*c*) Public education.
(*d*) Poverty, wealth.
(*e*) Crime.
(*f*) Capital punishment.
(*g*) Temperance.
(*h*) Christian ethics, and business and political successes.
(*i*) Opportunity and duty of Universalism.

In an editorial on the "World's Fair Universalist Congress" the *Universalist* says: —

The importance of this Congress will be seen at a glance. It not only provides for a complete survey of the history of our Church, but includes also a statement of our religious beliefs, and the argument by which they are sustained, and the aims and purposes with which the Universalist Church of America enters upon the new century. Moreover, by the publication of the proceedings by the government of the United States, this Congress will go into history, and become a part of the documentary memorial of the World's Columbian Exposition of 1893. It will not be a Congress for discussion, as many may seem to infer, but for the presentation of papers which are supposed to embrace all important phases of our history, polity, theology, and work as a Christian Church. "Unprepared discussion or miscellaneous debate would obviously be inconsistent with a plan of which the chief object is to procure the maturest thought of the world on all the great questions of the age in a form best adapted to universal publication." In these words President Bonney outlines the working method of the Auxiliary, and this is the reason why the Universalist Congress will be limited to papers especially prepared for the occasion, which will be handed down as the deliberate utterances of the representative men and women in our church "for the impartial judgment of that exalted public opinion which expresses the consensus" of the world's best minds.

It will be easily seen from this that the Universalist Congress of 1893 will be the most important opportunity which has ever opened before us for a presentation of our religious belief and for making the world acquainted with the aims and purposes of our Church. The speakers selected are, in the largest sense, representative men and women; and we may expect from their co-operation in the work of the Congress, not a series of local or provincial utterances, but a representative group of statements which will be worthy of the national and international character of the Congress, and do honor to our Church.

The Universalist Committee will soon issue an address to the denomination, setting forth more fully the aim and purposes of the proposed Congress, and inviting the hearty co-operation of the entire Universalist constituency of this country and the world.

Our Universalist brethren are certainly to be congratulated for the breadth of view, foresight, and energy with which they are preparing for this Chicago Congress. They are right in seeing in it an opportunity the greatest that has ever been offered them for taking their place distinctly before the world as one of the religious forces of our time, and for sending their thought to all nations. Is it not time for the Unitarians of America to be following their example?

J. T. S.

THE GODWARD TIDE.

The brook runs singing to the sea,
Dear Lord!
Unmindful if its passage be
Through barren moor or daisied lea;
Bent but to broaden till the Ocean's breast
Receives it, like a mother, into rest.

But I, my Father, what am I,
Dear God?
No singing stream, a fretful soul
Petitioning to know the whole,
While yet unbroadened for thy Being's sea
I run, and run, yet have not come to thee.

A stream that chafes at every stone,
Dear Lord!
And mourns the nightshade that has grown
Along its brink, where might have blown
The wilding rose, the lily, and the vine
That grace the bank of happier streams than mine.

Yet I sweep onward not the less,
My God!
To meet thy Spirit, where the stress
Of thy eternal tenderness,
Deep-tided, shall compel my quicker flow,
Till I, too, sing and broaden as I go.

I cannot keep myself from thee,
My God!
Albeit I fret at thy decree
Or halt when thou art calling me:
I do but rob my soul of thy deep calms
And the felt touch of thy eternal arms.

But not forever! nay, not so,
My God!
Though for a space I murmur slow
Through barren moors where nightshades grow,
Not the less sure thy love shall quicken me,
And mine shall broaden till I come to thee.

MARY CHACE PECKHAM.

THE TRIAL OF PROF. SMITH FOR HERESY.

Prof. Henry Preserved Smith of Lane Theological Seminary, Cincinnati, has been condemned by the local presbytery for the offence of teaching that the Bible contains errors, and has been suspended from preaching in any Presbyterian pulpit till he recants his beliefs upon this point. Meanwhile it is unofficially announced that the Lane Seminary trustees, by a decided majority vote, have declined to remove him from his professor's chair. As this board of trustees consists largely, I am not sure but wholly, of Presbyterian laymen, its dissent from the estimate of the presbytery as to the seriousness of Prof. Smith's offence may be taken as an illustration of the prevailing lay sentiment in the Cincinnati Presbyterian churches. Indeed, it is apparent that the disapproval of the prosecution, from the start, by the most influential laymen, has brought about a decided change of mind in a large number of the members of the ecclesiastical court. When the case was opened, the wide-spread feeling of the lookers-on was that Prof. Smith's condemnation was predetermined.

The test votes in the early stages of the trial showed that his supporters were in a large minority. But the daily newspapers opened their columns to letters from members of the churches, the most of which were made up of protests against the prosecution; and the latent sentiments of ministers of broad sympathies began to find utterance in the court. And the result, now generally known, is that the scanty majority of four out of fifty-eight votes has settled Prof. Smith's condemnation. Meanwhile, as another indication of the local feeling, it recently fell to Prof. Smith to introduce a public lecturer before the Cincinnati Evangelical Alliance. The crowded house received Prof. Smith with rounds of applause, frequently renewed.

All this seems most hopeful to those of us who had supposed that the Presbyterian body in the United States was hopelessly committed to the unscholarly tradition of the verbal inspiration of the Bible, and was willing to go down to posterity as a champion of "invincible ignorance." There is no good reason for believing that the average Presbyterian layman has any acquaintance with the methods of modern criticism of the Scriptures, or that he intelligently approves the judgments concerning the composition of parts of the Old Testament,—like the first six books or Isaiah or the Psalms,—to which theological instructors like Profs. Briggs and Smith have given their indorsement. But the layman who is a man of the world, who reads periodical literature with its frank discussion of the most venerable problems of faith, is apt to acquire a common-sense view of what is essential and what non-essential in religious belief. And the common sense of the case of Prof. Smith is that one whose reputation for serious-mindedness, uprightness, and amiability is high among all who know him, ought not to be cast out of the Church with

whose main ideas he professes to be in hearty accord.

We Unitarians have a special interest in Prof. Smith, since he is a lineal descendant and bears the favorite name handed down through several generations of one of our ministers of the Connecticut Valley of Massachusetts, who went out from the Trinitarian Congregationalists with the opprobrium of heresy. But by the standards of the majority of Unitarians of to-day the heresy of the present Preserved Smith is too mild to render him subject to the suspicion of sympathizing with us in our principal ideas. His heresy is simply that of all genuine scholars to whom facts which compel the assent of enlightened reason are more sacred than the most venerable traditions. In the present controversy the tradition of verbal inspiration does not deserve the epithet *venerable*, for its acceptance by the Protestant Church is comparatively modern; and its maintenance has been chiefly for the edification of the simple-minded believers, and rarely among cultivated teachers as a fundamental dogma of faith.

The position is quite defensible that the Bible contains inspired teaching which upholds the main principles of Calvinism, while yet it has contradictions among its historical assertions and mistaken opinions in its ideas of physical science. This is the view of Prof. Smith and his sympathizers.

Nevertheless, the instinct of the advocates of the infallibility of the Bible is sound that the application of the methods of literary or scientific criticism to an infallible oracle means the destruction of its authority as a basis of dogma, and consequently the overturning of the Presbyterian scheme of salvation. But the faiths of the world do not stop their legitimate development out of consideration for anybody's timid instincts.

George A. Thayer.

Cincinnati, Dec. 20.

RELIGION MORE AND LARGER THAN ETHICS.

The ethical exhaustion of religion I cannot by any means allow. I believe that "ethics thought out is religious thought, ethics felt out is religious feeling, ethics lived out is religious life"; but, so thought out, felt out, lived out, it is not the *only* religious thought, feeling, and life that are possible for us. Ethics is part and parcel of religion only by historical adoption, and the tendency of "all thoughts, all passions, all delights," in the last analysis, to lose themselves in God. If we were of those who insist on the limitation of terms to their original significance, we should insist on the absolute difference and separation of ethics and religion, for the reason that, in their original characters, they were different and separate. The first religion was not ethical, the first ethics was not religious. These streams of thought and feeling were like two rivers,—say the Mississippi and Missouri,—rising in different upland tracts, but at last uniting in one rejoicing flood.

Religion, as it now is in the world, is a flood of many waters. Into it ethics has poured its vast Missouri, man's sense of his relation to the universe and its controlling powers its Mississippi, and man's engagement with the idea of a future life its immense Ohio. Religion, as it is at present constituted in the world, is composed, with emphases which vary with its different sects and schisms, of these three elements,—men's thoughts and feelings about *God*, about *immortality*, and about the *moral law*, and of their action determined by such thought and feeling.

John W. Chadwick.

UNITARIANISM ONE FROM ATLANTIC TO PACIFIC.

In response to a general desire for some brief statement of denominational purpose and aim, the Pacific Unitarian Conference, at its recent annual meeting held in Oakland, Cal., adopted the following admirable "Statement of Principles":—

Inasmuch as many people on the Pacific Coast wish to know what Unitarianism stands for, we make the following statement of its present purposes and aims:—

Our fellowship is based on a common purpose to promote righteousness and truth in ourselves and the world.

We reject or accept none because of any intellectual belief.

We have no creed in the usual sense; that is, no articles of doctrine which bind our churches and fix the condition of fellowship.

Individually, we have doctrinal beliefs, and, for the most part, hold such beliefs in

common; but, above all such dogma, we emphasize the paramount importance of freedom, virtue, and spirituality. Specific statements of opinion abound among us. The following one we offer as representative:—

"1. To us the supreme thing in religion is to love the good and live the good.

"2. We hold reason and conscience to be final authorities in matters of religious belief.

"3. We honor the Bible and all inspiring scripture, old and new.

"4. We revere Jesus and all holy souls that have taught freedom, truth, and righteousness, as prophets of religion.

"5. We affirm the innate worth and growing nobility of man.

"6. We trust the unfolding universe as beautiful, beneficent, unchanging order: to know this order is truth, to obey it right and liberty and stronger life.

"7. We maintain that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for good.

"8. We believe that we ought to join hands, and work to make the good things better and the worst things good, counting nothing good for self that is not good for all.

"9. We are persuaded that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal,—the sense of deathlessness,—and that this sense is to us an earnest of life to come.

"10. We worship One-in-all,—that Life whence suns and stars derive their orbits and the soul of man its Ought; that Light which lighteth every man that cometh into the world, giving us power to become sons of God; that Love with whom our souls commune. This one we name the Eternal God,—our Father."

It is interesting to notice that this statement of principles is essentially the same as that adopted in Chicago last May as the new basis of the Western Conference.

Of course, both conferences carefully guarded against the possibility of their statements being interpreted as creeds, and therefore as restrictive to thought or to fellowship. The statements are thrown out simply as banners, so to speak, to let the world know in a large and general way what Unitarianism is and the kind of religion the two conferences are organized to promote. It is pleasant to think that these are essentially the banners now of Unitarianism from the Atlantic to the Pacific, and, indeed, the world over. We believe they are the banners which, as time goes on, and as men learn to carry intelligence into religion, will everywhere among men advance more and more to victory.

The *Pacific Unitarian*, the bright and vigorous monthly which has just been established to be the organ of our thought and work on the Pacific Coast, flings out at its masthead what is in reality the same banner. On its first page, immediately below its name, the new monthly inscribes these words, "God our Father: man our brother." Explaining their meaning, it says: "In these six words is expressed the idea not alone of Christianity, but of *religion*. Jesus reduced the ten commandments to two, and said that in love to God and love to fellowman were included all the law and the prophets. Is there, then, any other essential belief than that God is our Father and that man is our brother? Does not all else flow from this as a part of it? If we believe that God is, and that he is our Father, surely we must know that he 'doeth all things well,' and we can trust him and love him; and, if we believe that man is truly our brother, does it not carry with it glad obligations to serve him? Does his belief seem too simple? Does any man say, Is that all of religion? Let no one think it is easy or unimportant because it can be so simply stated. It cleaves the world. It is the final test. Love of God!—love of the good, aspiration for the highest, nobility of life, purity of heart, trust, joy,—behold seed and fruit! Love of man!—justice, sympathy, brotherly kindness, patient forbearance, faith,—behold the fountain and stream!"

Let Unitarians everywhere live and labor with heart and soul for the promotion of such a religion, and they may be sure that their cause will have a great future.

ANOTHER YEAR — WHAT FOR?

Another year — of what? In its outward aspect, how varied and glorious! If we have eyes for the stage on which we play our parts, how marvellous it is! Another year of dawns and of sunsets! Another year of nights that canopy our sleeping and our waking with boundless deeps of stars, that whisper to us their infinite sug-

gestions! Another year of trees that wrap themselves for their winter sleep in such robes of color as no monarch ever wore, and whose spring awakening is a wonder that shames all the fabled miracles of the world! Another year of fruits and flowers! Another year of rain-music, of snow-beauty, of the grandeur of wind-driven clouds, and the glory of storms! Another year of the sunshine that brings light after darkness and warmth after cold, and so whispers that the life and the light are supreme, and carry the old world in their arms! What a stage it is on which to be worthy actors!

And then, if we will, it is another year of thought, of reading, of study! Another year for tracing the growth of humanity, for seeing which way tend the forces that make for higher, freer, and happier life, so enabling us to help on the deliverance of hand and brain and heart! Another year of friendship and of love! Another year, whose very flight we may welcome, since it brings us ever nearer to the next higher stage of an endless career! Another year of sweet labor, of well-earned rest, of service of our fellow-men, of a life more and more consciously lived with God!

Another year, then; but what for? That question you and I must ask and answer, by choosing and pursuing some definite life-purpose, before it is at all certain as to whether another year is worth while. They tell us that among civilized nations the average length of life is some years longer than it used to be. That is good news, chiefly because it means that fewer are killed in public wars and private feuds, and that people have learned a little better how to see and regard sanitary laws. But who cares for mere length of life? It is not length, but breadth and thickness that make the worth of life. And not mere breadth and thickness, but it is the *quality* that makes up the breadth and thickness. Who cares merely to breathe twelve months more? Who cares merely to eat for twelve months longer? Who cares to live another year for the sake of pulling his boots off at night and pulling them on again in the morning? And yet there are thousands of persons whose lives would be a good deal more useful than they are if that was all they did.

I wish to point out two or three definite aims that we all may set properly before us as objects for personal attainment during the coming year.

1. Happiness. Shall we be happy? I do not know. But one thing I do know; and that is that we cannot help desiring and seeking it. We instinctively turn away from that which hurts, and seek that which is agreeable. And one other thing I know; and that is that, if we are not happy, it is because of disorder either in ourselves or in our surroundings. God's perfect order is, of necessity, both music and joy. And still another thing I know; and that is that by following the lines I have already pointed out we shall be more likely to find happiness than along any other road. If we stake our happiness on mere personal and private ends, we have one chance of success. If we stake it on God's plans for the welfare of the world, we have a thousand.

And, then, the higher and the more varied the faculties that are called into play, the higher and more varied the happiness of their use and the joy in their success.

I think, also, that we must seek for happiness in our work, and day by day, as we go along. Do not make life a crushing burden and a weariness now, and only hope for a time of release and pleasure by and by. That kind of by and by rarely comes.

2. Another object of search should be growth. Whatever is alive tends to become more and more. We should not be content to have a year end and find us shrunken to smaller proportions or only as we were at its beginning. Reach out for sunshine, dew, and air, and feel the thrill of expansion in every upward-reaching faculty.

This is not and cannot be selfish in any true life. For, as faculties grow by use and exercise, by as much as we think and feel and act nobly, by so much do we grow in all that makes noble. The more, then, that we devote this coming year to all high things, the more shall we find that, through the service of others, we are adding to the stature of our own being.

3. We should seek the one thing that makes life worth living,— to serve the time in which we live.

We cannot even be useless in a world like this: we must either help or hurt. I suppose it is true that the most of us do a little of both. But we can try, at least, to make

the helping the majority influence. By the very fact that we live, we take out of and are fed on the world's common store. We demand something of its bread, of its clothing, of its thought, of its love, of its care; and, if we do not contribute at least as much as we consume, we are parasites, leaving the world poorer than we found it.

And if we really wish to excel, to get ahead, to be great, this is the only way. Who are the men and women that the world, by common consent, pays honor to and crowns as its noble ones? They are the ones who, in any department of life, have been helpers. And, though a particular age may be dazzled by the brilliant display of evil or selfish qualities, the next age is sure to discover the fraud, and indignantly tear the crown from the brow of him whose life was a curse to the world instead of a blessing.

Yes, it is right to wish to get ahead; but the only real excellence belongs to him who excels in the quantity and quality of the service he renders to his fellow-men.

And, then, another year is not for another year only, but for all the ages. This life may not be a probation, in the old sense; but it is preparation, as each day is a preparation for the next. Last year has already largely determined what this one shall be. Not that it is fate; but what we did with last year will make this one harder or easier for all high endeavor. And I fully believe that out of these passing years we are building a structure that is to outlast not only the wreck of these bodies, but the wreck of worlds. And, since our welfare and happiness turn ultimately on what we are, we are determining the nature of our unmeasured future.

Remember, when you go off from this present stage of existence, it is you, not yours, that will go. You will pass into the realm of spirit, of realities, where you will be estimated by, not what you have got, not even by what you have done, but what you are. When a young man graduates from his university, and goes out into the great world, he will not be estimated by the kind of room he occupied at college, not by its fixtures and decorations, not by the works of art he had, not by the size of his library, but by what he has made himself while there, by what he is and can do.

Another year, then,—what for? It is a block of marble; and you are the sculptor. What will you make of it?

White possibility! Before thee now,
With chisel and with mallet in my hand,
A musing artist, hesitant I stand,
And wonder with what shape I'll thee endow,—
A grand Athene with majestic brow,
A raging Fury with her flaming brand,
Diana leading on her huntress band,
Or sea-nymph sporting round some rippling prow?
Or shall I carve out Aphrodite fair,
Who melteth with her eye the hearts of men?
No: better yet, I'll make a Victory
Whose upward look shall rouse men from despair,
Discouraged souls thrill with new hope again,
And give them strength to bear and do and be.

M. J. Savage.

THE YEARS AS TEACHERS OF WISDOM.

If in the present one year is equal to a whole decade of such years as dragged along in former centuries, then should wisdom and goodness come to the modern mind with the same tenfold rapidity. If the speed of travel is quickened, and of interchange of thought is aided by the lightnings, and if in sympathy with such inventions and discoveries as mark our era the very footstep of man is quickened, then should wisdom be found quickening its pace, and more rapidly than ever should days speak and the multitude of years teach wisdom. It would be a public and an individual misfortune should this age carry man's body rapidly and carry his words rapidly, and then leave the moral sense to plod along as it did in India and China three thousand years ago. It is a common remark that the activity and the inventions and the wide-spread education of this generation have made life full to overflowing and a score of years equal to an old century. This being true, we should all hasten to great moral results. All philosophy teaches us that the spiritual is higher than the material. Religion and ethics, and even the arts, discriminate in favor of the spiritual, and declare it to be the reason of the universe,—its sublime explanation. This is the prime import of such definitions

as "God is a spirit," "Man is a soul," "Mind is not matter,"—efforts these of the thinkers to find some fit expression of the thought that there is something better than the sensual and transient. Our era, therefore, should not only be found carrying human bodies rapidly and speaking human words rapidly over mountain and valley, but it should be transacting its immense business in the name of those spiritual things called "God and man," and should make train and ship and wheel and lightning emblems of a rapid wisdom and a rapid love. Such a phenomenal age ought to be the ingenious casket of a phenomenal soul.

The value of an age depends not upon its machines or instruments, or wealth or modes of travel, or the improvement in house or street, but upon the quantity and nature of all its moral possessions. The Egyptians and Romans enjoyed a luxury of living, but they had not on hand those amazing and divine things, spirituality and righteousness; and the Spaniards carried to Mexico and Peru great magnificence, but with this they imported such vices that the Christianity of the followers of Pizarro grew black compared with the kindness and morality of the Incas. The glitter and gold imported from the luxuriant Spain made poor amend for the moral baseness which attended the splendor, and has left historians to lament the exchange of customs forced upon that ancient race of our continent.

It may be learned from any page of history that man must estimate his progress by his morals rather than by his wealth or his inventions. And this not on account of the abstract truth that the spiritual is nobler than the material, but because nothing but right thought and right action can bring to a person or to a State a great or lasting happiness. Man can bear well the utmost simplicity in his arts and industries. He may dwell in a simple cottage, and may have few books in his house, and no pictures upon his wall, and may make his journeys on foot and carry his simple clothing in a bundle held to his shoulder by a staff, and yet live a sweet life if only his mind has a richness of thought and morality; but we cannot reverse the statement, and find real happiness following a material greatness and a spiritual poverty.

Such reflections give meaning to that deep word of ancient Scripture: "Days should speak, and multitude of years should teach wisdom." Surely, these flying years ought to teach wisdom to us. Happy New Year, indeed, could we all feel that it finds us better and wiser than any former period found us.

DAVID SWING.

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*DEDICATION HYMN.**

I.

'Tis not in vain, in any lands,
That temples rise, O Lord, to thee,
If each for truth and freedom stands,
For loving hearts and helping hands,
The service of sincerity.

II.

'Tis not in vain, Religion's part,
In linking men in brotherhood,
For God speaks low in every heart
For love to Him, whence all loves start;
And love for man is love for God.

III.

Yet know that God to mortal sight
Is not alone in temples near:
He goes wherever goes the right,
Whenever men face toward the light,
And puts his sunbeams in each tear.

IV.

So here this church we dedicate
To aspiration's noblest prayer,
That man on high ideals may wait,
And, seeking God within its gate,
May haply find him everywhere.

REVIEW OF THE "NEW WORLD."

There is a noteworthy unity in the make-up of the *New World* for December. Mozoomdar leads off with a paper on the Brahmo-Somaj, perhaps the most conspicuous feature of which is the gentleness and tact shown in speaking of the schisms of the brotherhood. The principles of the order are virtually identical with those of Unitarianism, and the work lying before us in America is very like that which the Brahmo-Somaj is striving to accomplish in India. Therefore, the lessons learned by experience there necessarily interest us here. "It must be owned," says Mozoomdar, "that we are not in so much haste to complete our theology as to mature our spiritual life."

* Written by Mr. Edward J. Luce for the dedication of the Church of Our Father, Rutherford, N.J., Dec. 15, 1892.

The testimony to the place which Jesus and Christianity hold in the building up of pure theism is valuable and instructive.

Consideration of the problems and ideals before this church in India naturally leads us to ask how Christianity stands related to them, and upon this general topic we have several papers. Mr. Salter's contention that creeds should be landmarks and nothing else, historical monuments of the thought of the Church, but never obligatory or binding, is undoubtedly right and well worth making, especially at the present time; but the most striking thought, directly in line, too, with Mozoomdar's, is that, if Christianity is to have a future, it must go back to Jesus. "If the churches should come into contact with the real Jesus, it would be their regeneration. They might worship him less: they would follow him more. . . . Back to Jesus, then, I say, back to his great ideal of a social order that shall be pure and just." It was only natural to expect that in the next article Prof. Egbert Smyth would show us that the Progressive Orthodoxy is actually moving in the direction indicated; but the reader is doomed to disappointment. Mr. Salter's plea is for Jesus the human *doer:* Prof. Smyth lays the emphasis upon Christ a divine *being.* So long as "Progressive Orthodoxy" "finds its task within the limits of the problem" concerning the personality of Jesus, neither the Church nor the world can look to it with hope. A far more adequate representation of the New Orthodoxy is to be found in the reports of the council that recently ordained five young men to missionary work in Maine along humanitarian lines. Yet the Orthodoxy of Prof. Smyth has progressed, if it is not progressive; for Prof. Allen shows that the heresy for which Servetus was burned with the consent and approval of the Protestant reformers was hardly less orthodox than the so-called Andover theology. That the Roman Catholic Church, whose supreme claim is to be still Christ in the world, is getting on as fast as natural conditions will allow, in response to the spirit of the present age, is claimed by Mr. Santayana, who writes of "The Present Position of the Roman Catholic Church." There is a good deal to be said in favor of the mother Church because of its doctrine of present inspiration and guidance, and it may be that some time the Church will be recognized as speaking with an authority born out of its sympathy with human needs and hopes. The crowning blunder of Protestantism lay in its denial of the most significant tenet of the Roman Church; that, namely, of progressive revelation. But quite the most interesting contribution is the account of "The Church in Germany" by John Graham Brooks. His recital of the work attempted, and actually accomplished, by the Church in Germany in the direction of practical philanthropy, puts us in America to the blush. Mr. Salter would have us go back to Jesus as a leader in moral reforms. In Germany the Church is proving itself what the Roman Catholic Church claims to be — the present body of the Christ — by doing his work. A more rebuking article has never been printed in the *New World*, but its rebuke is one with its inspiration. For whether all atoms have two faces, one physical, the other psychical, as the Monistic theory avows, which Prof. Bixby combats, such facts as Mr. Brooks lays before us have power to smite and heal at the same time. Besides these articles, Col. (may we not be permitted some time to call him Rev. again?) T. W. Higginson has an address upon "The World outside of Science," written in the facile, graceful style which distinguishes all his work; and Albert Réville discusses critically the accounts of "The Birth and Infancy of Jesus," giving nothing that is new to students of the subject, but hinting at an hypothesis not novel, but commonly ignored, that Jesus was born not in Bethlehem of Judea, nor yet in Nazareth, but in Bethlehem of Zebulon, only a few miles from Nazareth. This suggestion has very much to recommend it, particularly as it offers a startling point of fact for the rise, under the influence of Messianic theories, of the tradition of the Bethlehem birth.

When the plan of a Quarterly Review was first broached, there were many who felt that, with the rival magazines already in the field, the new venture would prove unsuccessful. But the *New World* has already made it apparent that there was an uncovered country all its own, and the treasures already brought are sufficient guarantee of greater yet to come. To all who are interested in contemporary thought

on ethics and theology, particularly as it is related to the work of the modern Church, the *New World* is simply indispensable.

W. W. Fenn.

A TWENTIETH CENTURY CREED.

We believe in God, the Father Almighty, source, substance, and sustainer of all that is, immanent in his creation, yet also transcendent, who is the God and Father of our Lord Jesus Christ, while he responds now and always to the prayers of all peoples.

We believe in Jesus the Christ as a man so endowed, guided, and approved of God as rightly to be called, in figurative speech, the Son of God, as typifying our humanity, while being really also, as he ever called himself, the Son of Man.

We believe in Man as being always in truth, however undeveloped or degraded, the Son of God, of one substance with Deity, begotten, not made, a child, and not a creature. We believe every child of the Father to have within him all that possibility which dwelt in Christ Jesus, being himself called to incarnate "all the fulness of God," and bidden to hope at last to attain thereto, and so to have his life, in eternity, if not in time, thus hid with Christ in God.

We believe in the Holy Spirit, man's sole reliance for guidance, safety, or salvation, not as a separate person, entity, reality, or consciousness, existent apart from man or God, but as the recognizing sympathetic inter-communication in love between God and the human soul, the direct converse or communion of man's consciousness with Deity. We believe that grace in God and faith, or devout affection, in man, continually reflect this sweet and potent influence to and fro, the Holy Spirit thus proceeding, as was taught of old, both from the Father and the Son, while yet all originates in God.

We believe the doctrine of the Trinity now to conceal, rather than to set forth and elucidate as it was meant to do, this all-important truth as to the Holy Spirit. We also believe the doctrine of miracles, as commonly taught, to be deceptive and evil, as resting on a dualistic philosophy, which ignores or denies the immanence of God; but we believe all the great teachings of the ancient creeds to be worthy of reverence, as brave and true attempts to set forth and preserve man's best conceptions of the transcendent mysteries of our life.

We believe the sole source of authority, whether looking to creed or conduct, to be the Holy Spirit, the voice of the living God speaking to-day, as ever, to the devout and obedient love of his children. We believe conscience to be one manifestation of the Holy Spirit. We believe man's reason to be continually in converse with God. We believe in science as man's ever-revised reading of the revelation God is making in nature. And we receive the scripture of the Old and New Testaments, not as man's sole authority, and not as excluding any others that have been or that may be made, but as a relatively true and unspeakably precious record of human experiences and divine revelations while earnest men, led of the Spirit, walked reverently with God.

So believing in the living God, and striving thus to walk in the Spirit, we hold all sacraments and all ecclesiastic organizations, usages, or officers to have only that authority which intelligent men from time to time entrust to them, or with which the Holy Spirit may momentarily and evidently endow or invest them.

We thus rely on the living Word of the living God to which we continually look and listen. We believe all the religions of the world to be more or less imperfect products of our rising humanity's semi-conscious co-operation with God. We believe in the Church of Christ as an ever-growing community or fellowship, not limited to any or to all the sects called Christians. We welcome to our church and fellowship all needy souls, and especially those persons who will strive so to walk in the Spirit that the perfect faith and the self-renouncing love typified in the Cross of Christ may bring them more and more to hold themselves with all their powers and possessions to be but loyal stewards of God and loving servants of their fellow-men. Amen. H. C. B.

CHICAGO LETTER.

As the time of the World's Fair draws nearer, with its accompanying exhibit on the intellectual side of the Auxiliary, the offices at both Rand & McNally's building and the Home Insurance present scenes of increasing activity and interest. The vari-

ous committees representing the different denominational congresses to be held in September are at their busiest just now, getting out the preliminary programmes. These will be sent to each member of the general councils, made up of representative men and women in the different lines of work and thought represented, before receiving the final touch. So far as my present knowledge goes, the Universalists are the only ones who have printed and circulated this preliminary programme, though the Swedenborgians have published a partial list of suggested names and topics. The Unitarian committee, consisting of Rev. J. Ll. Jones, chairman, Rev. W. W. Fenn, Rev. T. W. Milsted, Mrs. Marion Perkins, secretary of the Women's Conference, and Mrs. Woolley, held a long and laborious session at the Western headquarters on the 12th, planning for a session of four days, with two social gatherings, one at Unity Church, with an address of welcome from Robert Collyer, and a closing reception at the Messiah. You have not space, even if this was the time, for an extended report of the programme, which, it is enough to say, is meant to cover the entire field of Unitarian thought, in its historical development and its philosophical and practical bearings. Unitarians are accustomed to think of themselves as a small and not over-resourceful body, but it does not appear so when the attempt is made to select for such a programme. Our poverty in numbers and in inspiration stares us in the face so many times in other ways that it was a new and pleasant sensation to feel this sudden embarrassment of riches. The choice of speakers and the division of topics may not meet universal approval,— there is always room for improvement in such matters, and no one's judgment is infallible,—but outside members of the committee whose names appear on the long list of the advisory council will have an opportunity to put in their suggestive word of approval or objection when they receive the printed copy of the programme.

Chicago Unitarians are naturally pleased and grateful for the helping word of the *Unitarian* on the, to us, lamentable vote of the National Council to hold the National Conference at Saratoga. This is known to be a mistake by all Western Unitarians, and from the first has been felt to be one by many of our Eastern friends; and there are now signs which show that this number is increasing. It is by no means too late to rescind this vote. If there is one need larger than another in our Unitarian household, it is that the East and the West should know each other better. We should improve every opportunity for individual and associative contact that is offered. Year after year Western Unitarians make loving pilgrimage to Boston, and will continue to do so; but a time and an occasion like this is precisely the kind when the elder members of the household should pack valise and carpet-sack to leave home for a space, in order to see what the children are doing farther on. The National Conference could in no way demonstrate the nationality of its spirit and purpose so well as by accepting the invitation of the Congress Committee to hold its next session in Chicago. Second judgment is so often wiser than the first that every legitimate pressure should be brought to bear on those having this matter in charge to induce a changed verdict; for the present decision seems in many ways to us here at this end of the line to be a verdict which blights and cuts off many hopes relating both to the success of the Congress and to the strengthening of social and spiritual bonds.

The most significant feature of the week of religious congresses will be the Parliament of Religions, the work of which is absorbing all the time of the chairman, Rev. John H. Barrows of the First Presbyterian Church, not strictly given to his pulpit work. Dr. Barrows is bringing to his efforts here a generous enthusiasm and breadth of sympathy and understanding that show how fitly he was selected for the post, and which are still more indicative of the spirit of the times. He is assisted by that paragon of enthusiasm and energy, Mr. Jones, who is a devotee of faith and co-operative usefulness in the World's Fair, and all that pertains to it. In some future letter I will speak more at length of the programme of the Parliament of Religions.

The same hearty and tireless labors Mr. Jones is expending on the World's Fair he and his church are also employing in aid of the new university, especially in the extension work. All Souls' Church is the

South Side centre for this work, inaugurated by a course of lectures on the literary study of the Bible by Prof. Charles Moulton, which is now ended, but being repeated on the West Side, along with other courses in Faust and Shakspere from the same source, all commanding large and enthusiastic audiences. Another Bible course in present progress Sunday evenings at All Souls' is on "The Monumental History of the Old Testament," by Prof. Ira M. Price. Chicago has felt the fresh impulse and inspiration of her new university from the first. Her civic pride is fully awakened, and she sees plainly the new opportunity that is before her. The age of pork and mere material activity has passed, if it ever existed, which a loyal Chicagoan is loath to admit. Never was the subject of education under such wide and earnest discussion, with some new enterprise, some new act of beneficence in this direction challenging public attention every day or two. The last of these at the time of this writing, though it may not be the last when these lines reach the reader, is the gift of three millions from Mr. Philip Armour of packing-house fame, endowing a Manual Training-school, designed primarily for the same class of poor and unfortunate boys which his mission school has aimed to reach. This is a bequest of exactly the right kind; for, so far, manual training, like the kindergarten, has been a luxury for the sons of the rich and well-to-do. Each has partial and tentative lodgment in our public schools, but neither is as yet supported with that heartiness of faith or liberality of purse on the part of our educational board which their plain merits demand. Nevertheless, the good work goes on, and as rapidly as one could expect, even for Chicago.

CELIA P. WOOLLEY.

A NEW YORK TEETOTUM.

A "teetotum" is a London institution, a "people's club," with a restaurant attachment for cheap, wholesome food; with provision also for games and musical entertainments, a reading-room, and a bright, simple mission service on Sunday. There are twelve of these teetotum clubs in successful operation in London. They fill, too, a very large place of usefulness among the poorer people of the great metropolis. An auspicious beginning has been made in this direction in New York. A teetotum clubhouse has been opened at No. 153 Essex Street, with three stories devoted to the use of the club. The front of the ground floor is a store where cooked food is sold at a moderate price. There is a separate bill of fare for each day of the week. Soups are sold at prices ranging from 5 to 10 cents a pint, meats from 10 to 20 cents a pound, puddings from 6 to 12 cents, superior brown bread 3 cents a loaf, hot tea and coffee 5 cents a pint, and cocoa 7 cents a pint. These prices are for outside customers: to club members there is a discount. The residents of the neighborhood have been invited, and many have already accepted invitations to become members of the club. Any man over eighteen years of age, of respectable character, with testimonial to that effect from a clergyman or his employer, may become a member. The dues, payable quarterly in advance, are twenty-five cents. The projector and manager of the club is Mr. Charles James Wills; and the money needed to equip and maintain it is given by Mr. R. Fulton Cutting, who has done so much to provide improved dwellings for the poor of New York. It is hoped and expected that in due time this club, like those in London, will become self-supporting, and that others of like character will be established. It is to be hoped that the good work may be abundantly prospered. It is a counter attraction, and will draw away from the saloon,—a practical method of reform by substitution.

TRANSFIGURED.

IN MEMORIAM A. A. L.

A gray November sky,
The hills in snowy white,
An angel presence standing nigh
Whispered of heavenly light,

Where lay upon his bed
A pure soul white as snow,
A fragrance round his pillow shed,
As angels only know.

Dim were those lustrous eyes;
The sweet smile on his face —
The beckoning spirit in disguise —
Was messenger of grace,

Whose gentle touch awoke
To life this battered clay,
Which in impressive silence spoke
As it transfigured lay.

O dear and saintly life,
Full-orbed to fourscore years,
Victorious over sorrow's strife,
Radiant through joys and tears!

With overflow of love
Beat strong his throbbing heart,
Kindled as from the fount above,
Poured forth with sweetest art.

Was there a soul hard-pressed,
A life with sin laid low,
A balm within his aching breast
Hastened to heal the woe.

Others might love the fair,
The prosperous, the complete:
To him a brother in despair
For succor seemed most meet.

Kind shepherd of his flock,
Revered and loved by all,
In word and deed and daily walk
Obedient to each call;

Speaking with prophet's power,
Teacher of wisdom's might,
Armed with the touch of his rich dower,
All saw and owned the light.

Young men thy soul-touch felt,
The gospel's lessons learned,
On themes of life eternal dwelt,
Whose souls with ardor burned.

Thy life a star to lead,
To lift all life to thee,
Teaching the deepest, greatest need,—
How Christ-like we may be.

Hail, brother, and farewell;
Risen, not set, thy sun.
In climes celestial thou dost dwell,
Thy day has just begun.

A. JUDSON RICH.

Milford, N.H.

ONE UPWARD LOOK EACH DAY.

THOUGHTS FOR THE NEW YEAR.

SUNDAY.

The Message of the New Year.

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.
I asked, and paused: he answered, soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay: remember, too,
God's will to do."

Once more I asked, "Is there no room to tell?"
And once again the answer sweetly fell,
"Yes: this one thing, all other things above,
God's will to love."

MONDAY.

New Year Thoughts.

Let us walk *softly*, friend;
For strange paths lie before us, all untrod:
The New Year, spotless from the hand of God,
Is thine and mine, O friend!

Let us walk *straightly*, friend:
Forget the crooked paths behind us now,
Press on, with steadier purpose on our brow,
To better deeds, O friend.

Let us walk *gladly*, friend:
Perchance some greater good than we have known
Is waiting for us, or some fair hope flown
Shall yet return, O friend.

Let us walk *humbly*, friend.
Slight not the heart's-ease blooming round our feet:
The laurel blossoms are not half so sweet,
Or lightly gathered, friend.

Let us walk *kindly*, friend:
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk *quickly*, friend,
Work with our might while lasts our little day,
And help some halting comrade on the way;
And may God guide us, friend!

—*Lillian Grey.*

TUESDAY.

God's Justice.

Thank God that God shall judge my soul, not man!
I marvel when they say,
Think of that awful day!
No pitying fellow-sinner's eye shall scan
With tolerance thy soul,
But his who knows the whole,—
The God whom all own is "wholly just."
Hold thou that last word dear,
And live untouched by fear.
He knows with what strange fires he mixed this dust:
The heritage of race,
The circumstance and place
Which makes us what we are, were from his hand,
That left us, faint of voice,
Small margin for a choice.
He gave: I took. Shall I not fearless stand?
Hereditary bent
That hedges in intent
He knows, be sure, the God who shaped thy brain.
He loves the souls he made:
He knows his own hand laid
On each the mark of some ancestral stain.
Not souls severely white,
But groping for more light,
Are what Eternal Justice here demands.

Fear not: he made thee dust.
Cling to that sweet word "just":
All's well with thee, if thou art in just hands. —*Anne Reeves Aldrich.*

WEDNESDAY.

What a Year gives.

What does God give in a year of time
To the narrowest life and the poorest heart?
Pomp of dawns and glory of eves,
Noons with a splendor undreamed of art,
Nights of a calm magnificence,—
By side of which the days are dim,—
Spicy odors, sweet orchard blooms,
And the rhythmic beat of the sea's great hymn.

What does he give in a year of time?
The woodland's echoes of songs without words,
The oratorio of the waves,
The matins and vespers of countless birds,
Music of winds in the deep-voiced trees,
And lyric outbursts of angry storms,
The bee's soft alto, the pine-trees' bass,
The chorus of myriad insect forms.

What does he give in a year of time?
The ordered change of the rolling sphere,
The spring's sweet tumult, the summer's glow,
And the ruddy autumn's wealth of cheer,
The dazzling drift and the sheeted ice,
The clouds of jet and the lightning's glare,
The velvet softness of moss-green turf,
And the breath of violets everywhere.

What does he give in a year of time?
Nights with a glory of moonlit beams,
Nights where the stars are clustered thick,
Nights when the world is a world of dreams,
Morns with a trailing purple mist,
Morns when a red sun hangs above,
Dewy freshness on upland glades,
And the multitudinous voice of doves.

What does he give in a year of time?
The varied tints of the Feast of Flowers,
The snowy drift of the fruitful trees,
The crimson hue of the rose-hung bowers,
Purples of every royal shade,
And gold of the latest autumn days,
Pink like the sea-shell's inmost heart,
And blue of the distant mountain's haze.

Ah! great the gift of a year of time,
If we count but the things we can hear and see!
The outspread year to the poet-soul
Is a dream, a rapture, an ecstasy.
But greater than all is the priceless gift
Of a work we feel to be all our own,
And every gift of an added year
An opportunity ours alone.

—*Hattie Tyng Griswold.*

THURSDAY.

Another Year.

Another year of happy work
That better is than play,
Of simple cares, and love that grows
More sweet from day to day.

Another year at Beauty's feast,
At every moment spread,
Of silent hours when grow distinct
The voices of the dead.

Another year to follow hard
Where better souls have trod;
Another year of life's delight,
Another year of God.

FRIDAY.

If We could Know.

If we could know what lies before our feet,
If we could see the shadows hovering near,
We would not dare to take another step:
Our life would be an agony of fear.

If we could know what one small word would do
To brighten up this little world of ours,
To cheer and comfort worn and weary hearts,
How carefully we'd scatter these sweet flowers!

If we could know how soon our home would be
Bereft of all that makes it bright and dear,
How would the shadow of the coming loss
O'erwhelm us with its constant dread and fear!

Not knowing, we go onward day by day;
And, if this day be full of grief and pain,
We think to-morrow will be brighter far,
And for each loss there will be some sure gain.

Oh, it is well for us our Father keeps
Securely hidden from our mortal eyes
The rough and rugged pathway we must tread
Before we reach our home beyond the skies!

Oh, it is well! for, stumbling blindly on,
We reach like little children for his hand,
And, clasping it, take courage, knowing well
He'll bring us safely to the better land.

—*A. W. Curtis.*

SATURDAY.

The Worth of Time.

O Time! ne'er resteth thy swift wing;
Thy minutes make no stay.
Yet what vast treasure do they bring,
What treasure bear away!

O richly laden hours, ye fly!
Yet ye lay down your load.
O minutes, freighted awfully!
Your freight is all bestowed.

Ye bring the world's consuming care;
Ye bring the tempter's wile.
Ye bring the glorious strife of prayer;
Ye bring the Father's smile.

Yes, Lord, our days may be divine,
Our hours may golden be;
The brightness of their light may shine
Through all eternity.

We mourn not, hours, the wings ye take,
If your blest dower be given:
Fly on, bright minutes, if ye make
Our souls more meet for heaven!

Yes, parted years, still sweetly breathe!
Still blessedly appear,
And glory and delight bequeath
To the eternal year! —*T. H. Gill.*

EDITORIAL NOTES.

We invite attention to the article found on another page on "The Universalist World's Fair Congress," which shows how fully our Universalist brethren realize the importance of the opportunity that is offered them, not only to take the place which belongs to them (too often withheld) side by side with the other churches of the country, but to put their thought before the world under more favorable conditions than were ever presented to them before. The thoroughness and care with which they are making their preparations for this Congress, and the excellence of the programme arranged, are worthy of praise and emulation.

We invite attention also to Mrs. Woolley's "Chicago Letter," which gives important information as to what has been done by our Chicago committee in preparation for our own Unitarian Congress, and also presents reasons which seem strong to most Western Unitarians why the next meeting of our National Conference should be held in Chicago, thus throwing the whole strength of the denomination into the Chicago meeting instead of dividing our denominational strength and interest between this and a competing meeting at Saratoga.

Nothing is more gratifying than the word that comes to us from the Pacific Coast, telling of the earnest and strong work that is being done by our workers there, and of the splendid progress that our cause is making from Southern California to Northern Washington. At Los Angeles we have one of the very largest regular congregations in the denomination. In Oakland a church of great strength has been built up in half a dozen years. In San Francisco not only have we a vigorous beginning for a second church, but a Unitarian headquarters for the coast has been established, around which many useful activities are gathering. The American Unitarian Association's Superintendent for the coast is making plans with a breadth of view and a courage that are inspiring to the whole denomination, and carrying them out with an energy that knows no slackening. Some preliminary steps have been taken looking in the direction of the establishment at a not distant day of a theological school at Berkeley, the seat of the State University. And now the little *Guidon* started a year ago has been enlarged into the *Pacific Unitarian*, a monthly of which its constituency may well be proud. Nor is this all. Looking through the pages of the new monthly for December, we see reports of vigorous work being done in most of the places where we have churches, and of many openings in new places, which we are invited to enter. Last, but not least interesting, is the report of two orthodox ministers, one the pastor of the First Baptist Church in San José, and the other a Congregationalist pastor in Oakland, who have just renounced their old views and declared themselves candidates for our ministry.

None rejoice in all this prosperity of our cause in the far West more than we who are farther East. The cause is all one.

Nor, in pointing to the prosperity of the Pacific region, must we be understood as implying that elsewhere our cause languishes. On the contrary, we have the impression that never before was our work going forward so well, the country through, as now. Here and there a society languishes; but the indications are unmistakable that generally our churches are gaining steadily in strength, influence, and usefulness. New churches are being established in all parts of the country, and our Post-office Mission and literature distribution work is increas-

ing with great rapidity. We have every reason to enter upon the new year with courage and hope.

But prosperity never comes or continues except as the result of zeal and devotion. Self-gratulation will not fill the empty treasury of the American Unitarian Association. Do our churches remember that already two-thirds of the present missionary year is gone? In May come our denominational anniversaries, East and West. With the growth of our cause the demands made upon the American Unitarian Association of course increase. Are our churches going to contribute to its treasury this year a full third more than usual? That is the demand. Word comes to us from over the sea that our English brethren, under the lead of Brooke Herford, propose to just double their contributions to the British and Foreign Association this year. We have not Brooke Herford to help us; but, nevertheless, cannot we increase ours by a third? And the time is short for doing it. All should be in by April 30 (four months from now), for then the Association accounts for the year close.

Nor do our obligations stop with the American Unitarian Association. Liberals are charged with inability to organize. We have demonstrated the falsity of the charge. We have now national organizations that are admirable, and covering almost every line of activity. Of these, not only the American Unitarian Association, but several others, as the Sunday School Society, the Women's National Alliance, the Temperance Society, the Guild Alliance, and the Unity Club Bureau, ask for general contributions to their treasuries; and they can live and carry on their important lines of work only as they are liberally supported. As the new year opens, therefore, we ask the attention of all our churches and people to the needs of these various national organizations.

And our local organizations, too, demand liberal support. A large part of our local conferences now are raising funds regularly for expenditure in missionary work within their limits. This form of missionary activity should everywhere be fostered. Let our churches so plan their missionary contributions for the year that the local conference shall not be omitted, or be left to put up with the poor pittance that happens to be left when all other demands are met.

Especially we wish to call the attention of the churches of the Central West to the claims of the Western Conference. This conference supports a secretary in the field, giving his whole time to missionary work; and, with the aid of the Women's Western Conference and the Western Sunday School Society, it maintains a Western headquarters in Chicago. By the action taken by the conference last May, the way was opened for the churches, which for six or seven years had been alienated from the conference, to return to its fellowship and support. We hope that return will be general and hearty. We are aware that the attitude of hostility to that reconciling action, which has since been maintained by a few members of the conference, has tended to discourage the return of some of our churches. But we think this should not be the case. A very large majority of the conference, including a majority of its directors, after a long and very full discussion of the matter from all sides, voted for the reconciling basis. It is to be hoped, therefore, that all our churches will accept the Conference's action in hearty good faith, return promptly to their place in its ranks, extend to the Conference their financial support this year, and represent themselves by good delegations in its meetings from this time on, letting the past be past, and striving to make the future united and prosperous. The financial year of the conference ends with April, and the churches should send in their contributions without delay.

Ohio has had the name of being a very conservative State in matters religious. But heresy creeps in, even there. Prof. Swing was not tried for his theological unsoundness until after he reached Chicago; but the seeds of it were evidently well planted in those years in which he was teaching Greek in Ohio's Oxford. It was in Canton, Ohio, that Rev. Howard MacQueary

lived when, two years ago, he was tried for heresy by the Episcopal Church. And now things grow still worse. Last month we gave an account of the withdrawal of President Scott, of the Ohio State University, from the Methodist body because of widening religious views. This month we record the result of the trial of Prof. Smith for heresy by the Presbyterians of Cincinnati. Thus even Ohio may as well make up her mind that the world moves. She may be perfectly certain that she will have more heresy before she has less.

One can hardly believe that the railway train is pushing its way into Palestine, the distance seems so great between the times of Biblical story with which the Holy Land is indissolubly associated in our minds and our modern age of steam, electricity, and quick transit. But it is a fact that the sacred hills and valleys already echo with the whistle of the locomotive. A railway line has been constructed and opened for use from Jaffa on the Mediterranean (the ancient Joppa) to Jerusalem; and other branch lines are to be pushed out north, south, and east. And now word comes that the right has been granted by the Turkish government for the construction of a road from Acre on the Mediterranean to Damascus, a distance of a hundred and twenty miles, the surveys for the route passing up the plain of Esdraelon, through or near Nazareth, Nain, and Jezreel, to the Jordan, along the east shore of the Sea of Galilee, over the plateau of the Houran (the ancient Bashan), and thence on to Damascus. Thus the unconquerable spirit of progress which characterizes the western world of Europe and America pushes its way back into the hoary East, where life has been stationary for thousands of years. Religious sentiment at first shrinks from all this as a desecration; yet, on second thought, we know that the railway cannot fail to be a veritable messenger of the Lord, to carry to the people of the Holy Land not only greater material prosperity, but more freedom and enlarged intellectual, social, moral, and, ultimately, political life. Great is the debt which the West owes to Palestine. Perhaps the time has come now when we shall in some measure pay our debt.

The American Unitarian Association has just issued for 1893 the year-book of Unitarian churches, ministers, conferences, associations, etc. Twenty new societies are added to the roll. Every department shows increasing extension and activity. No one can examine the interesting contents of this little pamphlet without a deepening sense of the value and growing importance of the organized arm of rational religion.

Departments.

SUNDAY-SCHOOLS.

The Unitarian Sunday School Society, 25 Beacon Street, Boston, is making an accurate list of the superintendents of our Sunday-schools, and has sent out postals to the ministers of our churches asking for information up to date. It is quite necessary such a list should be accurately kept as a channel of communication, direct and sure, between the headquarters and the various schools. If this paragraph catches the eye of any one who has not been solicited for information, but who can give it, it would be a favor to have any missing address or addresses sent to the Unitarian Sunday School Society. The method of sending bulletins and keeping in touch with the Sunday-school life through the superintendents is sometimes surer than through the ministers, who are frequently engrossed in other matters.

The Sunday-school teacher is often brought under criticism which is frequently unduly severe: sometimes the comment is justified. There is no great mystery attached to the success of a Sunday-school teacher; for it lies generally in three guiding principles, whether that teacher is highly educated or not. The large equipment of scholarship will go for nothing if these three traits are absent. They are: first, genuine interest in the work; second, handling of topics in a concrete way; third, faithfulness and regularity. The first requisite tells for itself. Any scholar speedily discerns a half-hearted teacher, and soon adopts the same tone. The second point would be granted, probably, by almost all; but the efforts to accomplish that object are not always adequate. In other words, teachers do not take even the ordinary helps to such an end which they might easily obtain. It should be the aim of a teacher (and it is not a difficult thing) to gather up through the week illustrations from events in life or culled from casual readings. It is the abstract character of any teaching that dismays the pupil. The third guiding principle is not so clearly ap-

preciated, certainly not by the average teacher. The lack of a sense of responsibility is altogether too apparent; and the breaks which are made in the course of the year by absence or lack of preparation on the part of the teacher make serious flaws in the whole chain of instruction. It breaks in pieces.

We commend to groups of Sunday-schools, where the distances permit, the founding of Sunday school unions. Where these have been started in Boston, New York, Philadelphia, San Francisco, and other places, they have accomplished great good. The balancing of individualism by this joint action is unmistakable. There is not only a comparison of views, and therefore the finding out of the accurate situation better, but fire kindles fire, and the zeal of the earnest ones spreads gradually like an inspiring element to the faint-hearted. Besides, when individuals get together from their separate places of work, everything takes on a larger aspect. The mere numerical array adds dignity to their undertakings.

The following quotation from the *Pilgrim Teacher* for January, published by the Congregational Trinitarian Sunday School Society in Boston, shows the trend of matters in our sister Congregational branch. "We are frank to admit that the teacher's main object is impression rather than education. Not that the latter is left out of view, but that it is used as a means by which the former can be made. Whether the scholars shall know a great deal about Christ is not half so essential as that they be led to know Christ themselves. Jesus himself laid no great stress upon even his greatest miracles." It would be somewhat peculiar, to say the least, if the Sunday school of the so-called liberal faith should be found placing an emphasis on education and the more evangelical schools demanding impressions. The old training has been overworked in a certain direction, and the education has been greatly technical with regard to Old Testament facts and New Testament data. It will be seen by the above quotation that there is a reaction. This is commendable. But it will not do for us, who have always tried to hold the balance, to be carried away by any pendulum swing. We need to have for our object now, as ever, the formation of character as the aim of religious training. No character can be strong without a training of the mind as well as of the heart. Impressions are good or bad according to their definiteness and what they suggest. Thought must happily combine with emotion to accomplish such a satisfactory result. The liberal Sunday-schools are studying the Bible now with more interest than ever, and gathering the results, in a practical way, of the "higher criticism."

We have noticed in several schools a pleasant custom called "Birthday Remembrance." A box is kept for the contributions of those who each Sunday deposit what they please in it as an offering in remembrance of their birthdays, the Sunday being selected nearest that day. Anything of this kind, and there may be many other habits just as good, tends to interest the children and relate them more lovingly to the Sunday-school. A certain use of attractions of this kind (to mention which we have not space) are perfectly proper and very helpful in increasing loyalty and enthusiasm for Sunday-schools. What we need is to fill out the bare outlines of introductory exercises and class instruction with minor touches that tend to give zest and pleasure to the children. For such a result teachers and superintendents in every school might well plan. E. A. Horton.

GUILDS.

INSPIRATION.

Read before the Guild of the First Church, Medfield, Mass.

The word "inspire" literally means to "breathe into." We are told that the prophets of old received inspiration from Heaven,—that is, God breathed into them some divine communication by which they were able to warn and direct the people.

Revelation is closely connected with inspiration, and the visions and dreams which those early people had were only breathings of God's spirit into their own.

To inspire also means to inspirit, to give life. Do not many of us go through the world without receiving many inspirations simply because we do not notice those within our reach? Are there not numerous things about us from which, if we would, we could get hope, courage, and life?

One of the poets says:—

"The Muse of Inspiration plays
O'er every scene; she walks the forest-maze,
And climbs the mountain: every blooming spot
Burns with her step, yet man regards it not!
She whispers round; her words are in the air;
But, lost, unheard, they linger, freezing there,
Without one breath of soul divinely strong,
One ray of heart to thaw them into song."

And yet perhaps most of us have, some day, when feeling sad and discouraged, gone into fields or woods, and from the mute sympathy of flowers and trees received new life and hope. Hope is inspiration, and it seems to me is one of its most

beautiful forms; for it is like a guiding star ever beckoning us on and shedding light upon our pathway, without which all would be darkness and we should stumble, and perhaps fall.

Who has not received inspiration from music? On the battlefield, when courage has well-nigh fled, what can call it back so quickly and put new life into the weary soldier as the martial strains of some well-known air? The grand and beautiful notes of the organ have lifted many a downcast heart far beyond the petty cares of earth; and the human voice, breaking into song, with its sympathetic sweetness, heals and comforts the sorrowing soul.

We may receive inspiration; but are we able in return to inspire? Is it possible for us to breathe hope and courage and life into some breast? Perhaps we cannot speak through the organ, perhaps our voices will not bear forth the music in our souls; but yet, if a kind word, a touch, a sympathizing glance, can instil new life and hope in any heart, how watchful we should be to improve every opportunity!

"A single word is a little thing;
But a soul may be dying before your eyes
For lack of the comfort a word may bring,
With its welcome help and its sweet surprise."

Let us, then, profit by all the inspiration we receive, but at the same time not forget to do what we can, be it ever so simple, to inspire the sad and weary ones of earth! S. M. C.

A very interesting book has been prepared by Rev. W. C. Gannett, called "Seven Studies of Temperance." We recommend it to guilds for a special course in the year's work. With the help of this book, seven members of the society could write on the seven phases presented, and, we feel sure, awaken an interest in this subject which sometimes seems to be worn threadbare. The treatment is novel and interesting.

The First Parish Guild of Dorchester, Mass., has now become a separate organization, last year it being a branch of the Unity Club. Its circular is at hand, and the object is given "to promote an earnest Christian life among its members, to increase their mutual acquaintance, and to make them more useful in the service of God." We request the co-operation of this new society, as of all others, in the work of the National Guild Alliance. Send name of minister and two delegates to the recording secretary, Miss Margaret Blanchard, Concord, Mass.

The Guild of the Great Teacher, Quincy, Mass., publishes a list of subjects for dates reaching from September 4 to July 30. We may mention several of diverse sort: "The History of our Church," "Only an Armor-bearer," "Never cross a Bridge till you come to it," "The Work that pays," "What Seed are we sowing?"

The young people and others of the Unitarian church in Billerica met in the vestry on November 27, in the evening; and the president of the Alliance addressed them. There was conversation after the address. There has hitherto been co-operation with the minister, but no formal guild has been established. There is surely one ready to be organized.

The Guild of the Good Shepherd of Pittsfield, Mass., has a type-written programme each week. Several papers are sometimes announced, with books of reference. There has been considerable study of the ethnic religions. Evidently, some one has to work in that new society in Pittsfield; and we feel sure it is not merely the energetic minister.

The Young People's Club of the Church of the Disciples in Boston recently invited representatives of guilds to come and give information about their work, and a most enjoyable occasion is reported.

The president of the Alliance was asked to present the cause of the guild to the young people and others of Bedford. This he did at a meeting held on Sunday, December 18, at five o'clock. Though the hour was unusual, a goodly number came, and a guild was formed in that old society which bids fair to be a helpful adjunct to the church.

There was a meeting of the National Guild Alliance in the American Unitarian Association building, on December 17, at three o'clock. The delegates voted not to have a mass meeting until Anniversary Week. It was also voted that three thousand circulars of information about guilds be published, the matter being what has already appeared in recent numbers of the *Register*. In a few days the circulars will be with our general agent, Rev. G. W. Cooke, 25 Beacon Street, by whom they will be sent to all who ask for them.

Subscriptions for *Our Young People* are solicited from all guilds, and any who are interested. Let some one in each guild get up a list. B. R. Bulkeley.

UNITY CLUBS.

The Unity Club of Kalamazoo, Mich., is giving a course of nine lectures on the World's Fair in Chicago, all the lecturers being connected in some way with the Exposition and able to speak with authority on the departments they interpret. The president of the World's Fair is to lecture on the Exposition as a whole, the chief of the Department of Liberal Arts on edu-

cation at the Fair, and others on topics of leading interest. The lectures are announced to be especially for the students of the several schools and colleges in Kalamazoo, to whom tickets are furnished at reduced prices.

The Unity Club of Grand Rapids, Mich., has a Columbian section; and another section is studying the revised edition of Herbert Spencer's "Social Statics," a dozen meetings being given to this purpose. A week-day conference meeting is also held, in which practical subjects are discussed in the manner of the guilds.

The Unity Club of Ann Arbor, Mich., holds half a dozen social meetings during the year, and gives three musical recitals. The chief part of its programme consists of twenty-nine lectures on important topics of persons of ability and reputation. Dr. H. W. Thomas is to lecture on "Doubt," Hon. T. W. Palmer on "The World's Fair," Rev. T. G. Milsted on "Emerson," Prof. H. C. Adams on "Changes in Methods of Travel and Transportation since the days of Columbus," Rev. J. Ll. Jones on "Millais," and Rev. S. R. Calthrop on "Man in an Astronomical Universe." This entire course is furnished for one dollar.

The Unity Club of Sheffield, Ill., is studying Lowell; and it is devoting a half-dozen meetings to such subjects as Columbus, Psychology, Development, and the Morals of Evolution. The club is devoted to mutual improvement, as announced on its programme.

The Unity Club of Hinsdale, Ill., is devoting fourteen evenings to sociology and to social problems of the present day. Two meetings are given to the tariff in its two leading phases. Other questions considered are the maternal and paternal theory of the family, women and divorce, suffrage, immigration, municipal government, trial by jury, crime, education, property. The programme has been carefully arranged, and gives a good list of reference books.

The Unity Club of Omaha has divided its work among three sections. The first is devoted to lectures and readings, eight of these being provided. The second section devotes eight meetings to the canons of art, the subjects discussed being as follows: What must a Work of Art contain? Terms and Definitions in the Fine Arts; Taste and the Canons of Art; Historical Development of Art; Symbolism and Conventions in Art; Art as allied to Worship; Schools of Art; Art as a Factor in Civilization. The third section devotes eight evenings to the Reformation, the special subjects being as follows: State of Christendom at the Inception of the Reformation; the Oxford Reformers; the Wittenberg Reformers; the Diet of Worms; Revolts from Rome; Revolt in England; Reformation in Other Countries; General Results of the Era of the Protestant Reformation. Seebohm's "Era of the Protestant Reformation" is made use of as a text-book for this section.

The Starr King Fraternity of Oakland, Cal., describes itself as "A Society for Self-culture, Philanthropy, and Usefulness to the General Community." It is one of the largest and most prosperous unity clubs in the country. The club has seven sections, as follows: English literature, now studying "Macbeth"; German language and literature; French language and literature; human physiology; art study; practical microscopy, consisting of a course of lectures by an expert; history of music, being seventeen evenings devoted to the growth of music in its various forms, with illustrative *musicales*. Mr. Wendte has given a course of six lectures on England, illustrated with a stereopticon. Six evenings are to be devoted to the discussion of these questions: Should Industrial Training be a Part of the Public School System? Does the Laboring Man receive a Fair Share of the Results of his Labor? Should City Elections be conducted without Reference to National Politics? Is the Nationalization of the Railroad, Telegraph, Telephone, and Express Business of the Country Advisable? Should Public Libraries limit the Circulation of Fiction? A course of university extension lectures is announced as probable "by one of the most eminent exponents of scientific philosophy." A course of musically illustrated lectures on the German romantic school of composers is promised by Mr. Wendte in February or March.

The programmes thus noticed show that the clubs are doing an important educational work, and that the churches with which they are connected are alive to the duties which they owe to the communities in which they are located. They are applying religion to literature, science, art, morals, and life. A church can do no better work.

GEORGE W. COOK.

TEMPERANCE NOTES.

A new leaflet, or tract, from the pen of our deceased friend, Rev. A. A. Livermore, is now ready, printed by the Unitarian Temperance Society as a companion to "Don't Smoke," by the same author. It is entitled "Don't Drink," and, like the other, is dedicated to "Our American Boys." Dr. Livermore has recently prepared two other

little tracts, one called "Don't Swear" and the other "Think no Evil." These may be issued later. These four tracts make, as it were, the "last will and testament" of a pure and upright soul to the boys and girls whom he loved and for whom, directly and indirectly, he had so constantly labored. The first two may be obtained for free distribution from the Unitarian Temperance Society, 25 Beacon Street, Boston.

The following questions have been asked by a member of a large social club, where alcoholic beverages are permitted, in answer to a friendly protest: "Why should we do differently in the club-house than in our own homes? and Why should this particular club be different from all other clubs?" The questions are typical of a very common way of looking at temperance matters. They reveal the mind which has not yet been seized by the sense of its wider responsibilities, and a conscience which has not yet been fully awakened to a sense of duty not only to ourself and family, but to humanity.

I would not underestimate our responsibility for what we do at home; but, when one joins with other men in organizing institutions of a social or any other nature, he at once assumes, with his fellows, a more important position in the community, and hence a larger responsibility is placed upon him. What a society or club does has weight and influence in proportion to its numbers and the prominence and character of its members. What an individual does may do good or evil by influencing the community, but the stand taken by a society of a hundred men is of vastly greater importance. While the harm of using wine at home is not to be forgotten, it becomes a much more serious matter for the community when the club gives such customs its public sanction. A club by its action in this regard exerts not only the influence of its full membership, of one hundred or two hundred men,—whatever the number may be,—but such influence is greatly increased by the éclat and prestige which go with a successful and, it may be, fashionable club.

It appears, therefore, that social responsibility becomes vastly greater the moment men associate themselves together. The community is helped or hindered by the personal habits of every private citizen, and each individual is thus far responsible. But the position taken by a body of men, organized and standing before the public, cannot but be of greater importance to the people, and cannot but do corresponding good or harm. Hence the fact that, when a number of good citizens give a dinner with wine, or when a club makes the supplying of liquors one of its attractions or inducements, a serious blow is given to the cause of temperance. It does not help matters very much to say that none of the members ever take too much. We are not thinking of the members, but of that greater number who are not unlikely to take too much, or may be tempted to begin the habit of drinking, and who take their cue from what respectable society says or does, and fortify themselves invincibly, at least so it seems to them, behind the public action of leading men in their associated life.

On the other hand, and this answers the question, "Why should any one club be different from all the rest?" when the public action of men, as in clubs or societies, is clearly for good, their influence for good is correspondingly great.

If, for example, it should be known that two hundred men, forming a social club, had decided, whatever their rule as to private example, that, as a club, they will not favor nor sanction the use of intoxicating beverages, the result would be not only to avoid doing harm, but to do great good. This is the opportunity of every club, if it will but see that its responsibility does not cease where its own limited membership ends. This is why any particular club ought to be different, at least in this respect, from all the rest, not throwing off responsibility with the question, "Am I my brother's keeper?" but accepting it as a blessed opportunity of leading the world to better ways.

Notice what Rev. Brooke Herford said not long since to the young men and women of Boston:—

"If you, young man, say to your father that you mean to have that little party of your friends next month, or that college spread that is to come by and by, without wine, you may be pretty sure your father will be glad.

"If you, my dear young lady, when that wedding is coming off,—if you will quietly set down your foot that at the wedding feast there shall be no champagne, why, you know you can have it so!

"Or the question will come up about that little club some of you are getting up, or for that excursion into the country, or for this supper or that entertainment,— constantly this question keeps coming up of having wine: VOTE AGAINST IT!"

CHRISTOPHER R. ELIOT.

WOMAN'S WORD AND WORK.

The second regular meeting of the New York League of Unitarian Women was held at the Second Unitarian Church, Brooklyn. Mrs. Chadwick, the president, called the meeting to order at eleven o'clock. The reports of the secretary and treasurer were read and approved, also the list of new members.

Reports were also read from the Religious News and Philanthropic Committees. Mrs. Chadwick then announced the subject for

the day, "Radicalism": (1) What is a Radical? (2) Is Radicalism confined to any Particular Denomination? (3) Morals of Religious Transition. Mrs. Celia P. Woolley of Chicago was introduced. Mrs. Woolley regarded radicalism as a method of thought rather than any conclusions which may result from thought: hence radicalism is a relative, and not an absolute, term, the radicals of one age being the conservatives of the next. In general, people are radical along some lines of thought and conservative along other lines. Those who most loudly proclaim their radicalism are often very narrow. We cannot call ourselves radical because we have reached certain conclusions which others who were called radicals have reached. We must follow their method of thought, be our conclusions what they may. We hear a great deal of Channing Unitarians, but we are not Channing Unitarians because we have reached the same conclusions as Channing. We are Channing Unitarians when we follow Channing's methods, and we shall reach the same conclusions which he would have reached if he had lived to-day.

The second paper was by Miss Marion Libby of Brooklyn. This paper dealt with "Radical Orthodoxy," the expression used instead of "Liberal Orthodoxy." Its aim was to get at the elements lying at the heart of this movement. Two were found, —the Christocentric conviction and sympathy with the scientific thought of the time. The second brings it into touch with Unitarianism. The first allies it to Orthodoxy, rendering impossible the abandonment of that side for the other, on the principle that it is truer to stand with the party that expresses what you most believe, even if it expresses a good deal that you do not believe, than to join the party that does not express your deepest belief, even though it expresses a great deal with which you are in hearty sympathy.

The third topic, "Morals of Religious Transition," was treated by Miss Chapman of Brooklyn. All will agree that our religious attitude should be a moral one, that we should stand for what we believe, and believe that for which we stand. To join a particular church is to give one's moral support to the doctrines for which that church stands. The Episcopal denomination stands for the Episcopate; the Presbyterian denomination stands for Calvinism; the Baptist denomination stands for immersion. Do we believe these things to be essential? If we do not, we surely ought not to act as if we did. In our religious life, above all others, we should be honest. The trouble is not so much intentional insincerity as vagueness of thought. People are in the denominations where they find themselves, where their parents were before them. This is not a sufficient reason. Old and young should be thoroughly instructed in the doctrines for which their particular denomination stands, and should make up their minds whether they wish to formally acknowledge and support said doctrines. Clear thinking is the one important thing, and clear expression will always come when thoughts are well defined in one's own mind. Let us think clearly, speak honestly, and act courageously. With our minds satisfied and our hearts at rest, then, and then only, will our religious attitude be a moral one.

Mrs. Harvey of Chicago was then introduced, and spoke very earnestly of her experience in thinking her way from Orthodoxy to Unitarianism.

Mrs. Woolley then closed the discussion. After singing a hymn and repeating the Lord's Prayer, the meeting adjourned.

M. H. H.

LITERARY NOTES.

The books of few American writers are so popular as those of James Freeman Clarke. His "Ten Great Religions" has reached its thirtieth edition, his "Common Sense in Religion" (sermons) its fourteenth edition, his "Every-day Religion" (sermons) its seventh edition, his "Self-culture" its eighteenth edition.

Rev. M. J. Savage's last book is entitled "The Evolution of Christianity." It consists of twelve sermons entitled "Old World Religion," "Judaism and its Hopes," "Conditions when Christianity was born," "Jesus and what he attempted," "The Influence of the Christ Idea," "The First Church and Paul," "The Problem of the Trinity," "The Church of Rome," "Growth away from Jesus," "The Protestant Resolution," "Science and the Church," "Free Christianity."

The price of this book is $1.00. The publisher is Geo. H. Ellis, Boston.

The Study Class Committee of the National Alliance of Unitarian and Other Liberal Christian Women has just issued a pamphlet which seems calculated to be widely useful. It contains "Two Programmes for Religious Study for 1892–93," one on "The History of Unitarianism" and the other on "Our Nearest Duties." It is designed particularly for the use of Alliance "Branches" in all our churches; but the second programme will prove an admirable guide for study in classes of women, and particularly of mothers everywhere, and the first will be found excellent for use in guilds, Bible classes, and among all groups of persons who desire to inform themselves regarding the history and meaning of our Liberal Faith. Persons desiring to get the pamphlet or further information about it may address Miss Lillian Freeman Clarke, Jamaica Plain, Mass.

An important announcement is made by the Christian Literature Company of New York. It is no less than that of the publication of a series of histories of the various Christian denominations of America, in ten volumes. The enterprise has been set on foot by the American Society of Church History. The history of each church will be written by a competent scholar of that communion. Vol. I. will treat of the Baptists; Vol. II. of the Congregationalists (orthodox); Vol. III. of the Lutherans; Vol. IV. of the Methodists; Vol. V. of the Presbyterians; Vol. VI. of the Episcopalians; Vol. VII. of the Dutch and German Reformed Churches and the Moravians; Vol. VIII. of the Roman Catholics; Vol. IX. of the Unitarians, Universalists, and Friends. Vol. X. will contain a "compendious history of American Christianity as a whole, setting forth its relations to Europe, its distinctive features, especially the separation of Church and State, and its common institutions and operations." It will give very general satisfaction to Unitarians to know that the history of our church has been assigned to Rev. J. H. Allen of Cambridge.

The prospectus of this important historical series says: "The plan of the general editors provides that the different authors shall execute their labors in the spirit of conscientious Christian scholarship, with loyalty to their respective communions and fraternal regard to all other portions of Christ's kingdom. Each author is expected to base his work on a critical study of the sources, to indicate his authorities, to give a classified list of literature, to trace his church to its roots in Europe, to exhibit its growth, its work at home and abroad, and to present a clear view of its present condition and relation to other Christian churches. The style will be scholarly, yet popular and interesting, so as to attract intelligent readers of all clas-es and creeds." Each volume will contain from 400 to 500 pages. The price will be $2.50 per volume or $1.50 to advance subscribers."

The *Old and New Testament Student* announces that with the new year it will change its name to the *Biblical World*, but will be carried on with the same general aims and with enlarged scope. It will be removed to Chicago, and will be under the editorial management of President Harper and several other members of the University of Chicago. The old periodical has done a very useful work for some years. Perhaps no other publication has had so wide an influence in awakening public interest in Biblical, especially in Old Testament, studies. The position it has occupied has been conservative, timid, sometimes unintelligent, judged from the standpoint of independent scholarship; and yet, as compared with the position of Orthodoxy generally, it has been courageous and progressive. Perhaps it has been as advanced as was possible without breaking with its orthodox constituency. We welcome the monthly in its new form, and trust that with its removal from the East to the West its spirit may grow more progressive and independent.

G. P. Putnam's Sons will soon publish a new book by President O. Cone, entitled "The Gospel and its Earliest Interpretations: A Study of the Teaching of Jesus and its Doctrinal Interpretations in the New Testament." Dr. Cone's "Gospel Criticism and Historical Christianity" has just reached a second edition.

An English edition of Prof. C. H. Toy's "Judaism and Christianity" has been issued by the British and Foreign Unitarian Association, London.

Geo. H. Ellis, Boston, has published a calendar for 1893, containing an appropriate selection for each day of the year, taken from the writings of Rev. John F. W. Ware. Mounted on lithographed colored card.

We are in receipt of a book of 146 pages entitled "Fifty Years of Unitarian Life," giving a full report of a series of very interesting meetings held in June last at Geneva, Ill., in celebration of the fiftieth anniversary of the organization of the First Unitarian Society of that place. The Geneva church is one of the oldest Unitarian churches in the West: its history, therefore, is of more than usual interest. Some of the principal contents of the volume before us are a sermon by Rev. W. W. Fenn of Chicago, on "The Religious Changes of Fifty Years"; a very full historical sketch of the Geneva Society, by Rev. T. H. Eddowes, who was its pastor from 1865 to 1870; a character sketch of Rev. A. H. Conant, the remarkable man who organized the society and was its first pastor, by Miss Frances Le Baron; Reminiscences of Past Times and Events in the Society's Life; addresses by Rev. J. Ll. Jones, Rev. T. B. Forbush, Rev. T. G. Milsted, Rev. L. J. Duncan, Rev. T. P. Byrnes, Mrs. C. P. Woolley, Rev. J. V. Blake, and others; and letters from Rev. Robert Collyer, Rev. James H. West, and many more. The volume is of permanent historic value, and may be obtained from Rev. T. H. Eddowes, Geneva, Ill. Price, cloth, $1.00; paper, 50 cents.

Childhood is the name of a new monthly devoted to "all that pertains to the welfare of the child." The first number, issued in December, is filled with good reading for parents. The January number contains an

excellent article by Rev. M. J. Savage, on "Child-training." The magazine (which is about the size of the *Unitarian*) is published at 78 Maiden Lane, New York. Its price is $1 a year.

The British and Foreign Unitarian Association is about to begin the publication of a series of monthly sermons of a devotional and practical character, to be called "The Essex Hall Pulpit." Dr. Martineau and other well-known English Unitarian preachers will contribute to it. The same Association is also preparing to issue a new series of doctrinal and historical tracts. The subjects and writers of these, so far as announced, are as follows: "The History of the Doctrine of the Deity of Christ," by Rev. S. F. Williams; "What has Modern Criticism done for the Bible?" by Rev. J. F. Smith; "The Origin and Development of the Doctrine of the Trinity," by Rev. R. A. Armstrong; "The Doctrine of the Atonement," by Rev. Charles Hargrove; "The Problem of Evil," by Mr. G. St. Clair; "Theodore Parker and his Work," by Rev. S. Farrington; "Authority in Religion," by Rev. L. P. Jacks; "Punishment for Sin: Is it Eternal?" by Rev. H. S. Solly; "Evolution in Religion," by Rev. T. W. Feckelton.

Prof. Estlin Carpenter's valuable book on "The First Three Gospels" has just been translated into the Dutch, and published at Nimiguen.

The papers say that Renan died so poor that his widow will sell his library in order to tide over the period of waiting for a government pension.

Two interesting early Christian documents have recently been brought to light. They were discovered in a tomb in Upper Egypt about six years ago, and have just been given to the world in translations. The documents date from the second century, though the parchment MS. found is probably not of earlier age than the eighth century. The documents consist of fragments of the Gospel of Peter and the Apocalypse of Peter, which were found along with part of the Greek text of the Book of Enoch, hitherto known only in Syriac and Æthiopic versions. It is believed that these discoveries will throw some new light upon our canonical Gospels and early Christian history, but just how much or what it is yet too early to say.

PUBLICATIONS RECEIVED.

A History of Modern Philosophy (from the Renaissance to the Present). By B. C. Burt, M.A. 2 vols. Chicago: A. C. McClurg & Co.

Scriptures, Hebrew and Christian. Vol. III. Christian Scriptures. Arranged and edited by Profs. E. T. Bartlett and J. P. Peters. New York: G. P. Putnam's Sons.

Autumn. From the Journal of Henry D. Thoreau. Edited by H. G. C. Blake. Boston: Houghton, Mifflin & Co.

Family Worship. A Book of Scripture Readings and Prayers. Compiled by Lady Frances Russell. London: B. C. Hare.

The Hebrews in Egypt and their Exodus. By Alex. W. Thayer. Trieste: Morterra & Co.

The Creation of the Bible. By Myron Adams. Boston: Houghton, Mifflin & Co.

The Message of the Church to the World. Six Discourses. By John Page Hopps. London: Williams & Norgate. Paper, price sixpence.

Fifty Years of Unitarian Life. Proceedings at the Fiftieth Anniversary of the Geneva, Ill., Unitarian Church.

The Truth about Beauty. By Annie Wolf. New York: Lovell & Co. $1.25.

The Sweet Story of Old. A Life of Christ for Children. By Mrs. L. Haskell. New York: E. P. Dutton & Co. 50 cents.

Civil Government in the United States. By John Fiske. Houghton, Mifflin & Co. $1.

Journal of Social Science. No. XXX. Saratoga Papers of 1892.

THE REVIEWS AND MAGAZINES.

The Forum (December).

An Educational Reform needed. Two articles by President C. W. Eliot and Dr. J. M. Rice.

Women in English Politics. By Mrs. Millicent G. Fawcett.

Problems of Poverty. Two articles by F. G. Peabody and Jacob A. Riis.

The Value of the World's Fair. Two articles by Mrs. Van Rensselaer and Rev. J. W. Chadwick.

The Atlantic Monthly (December).

A New England Boyhood. VI., VII. By Edward Everett Hale.

A Morning at Sermione. By Ellen Olney Kirk.

An American at Home in Europe. IV. By William Henry Bishop.

Mississippi and the Negro Question. By Andrew C. McLaughlin.

The Century Magazine (December).

Picturesque New York. By Mrs. Van Rensselaer.

The Problem of Poverty. By Washington Gladden.
To Gipsyland. II. By Elizabeth R. Pennell.
War Correspondence as a Fine Art. By Archibald Forbes.

The Review of Reviews (December).

How to abolish the Gerrymander. By Prof. John R. Commons.
Physical Culture at Wellesley. By Albert Shaw.
Tennyson, the Man. By William T. Stead.

The North American Review (December).

The New House of Commons and the Irish Question. By Rt. Hon. Arthur J. Balfour.
When is the Pope Infallible? By Rev. S. M. Brandi, S.J.
A Campaign for Ballot Reform. By Hon. E. Burd Grubb.
A Blow at the Freedom of the Press. By Hannis Taylor.
"Wages of Sin." By Dr. Henry S. Williams.

The Psychical Review (December).

The Science of Psychometry. By Prof. J. R. Buchanan.
Prejudice and Psychical Research. By Rev. T. E. Allen.
What and Whence is the Inspiration of Art? By L. H. Stone, Ph.D.
Cerebral Radiation. By Prof. Edwin J. Houston.

The Arena (December).

Whittier and Tennyson. By William J. Fowler.
In the Tribunal of Literary Criticism. Bacon *vs.* Shakspere. A Brief for the Defendant. By Rev. A. Nicholson, D.D.
A Chinese Mystic. By James T. Bixby, Ph.D.
Are we Socialists? By Thomas B. Preston.
Compulsory Arbitration. By Rev. Lyman Abbott, D.D.

Lend a Hand (December).

Kodak Views of English Charities. By L. H. C.
Organized Charity. By Amos G. Warner.
The School Ship "Saratoga." By E. E. Hale.
The Migration of Invalids. By Rev. Samuel A. Eliot.

The Old and New Testament Student (December).

Are there Maccabean Psalms? II. By Harlem Creelman.
Is Physical Death a Penalty? By Prof. J. Leadingham.
Excavations at Old Lachish. By Charles F. Kent, Ph.D.

Scribner's Magazine (December).

The Mural Paintings in the Panthéon and Hôtel de Ville of Paris. By Will H. Low.
The Decoration of the Exposition. By F. D. Millet.
A West Indian Slave Insurrection. By George W. Cable.
Norwegian Painters. By H. H. Boyesen.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Baltimore, Md.—Hardly a week passes in which the Baltimore dailies do not report more or less fully the Sunday morning sermon of Rev. Charles R. Weld.

Concord, N.H.—Never did a people part with their pastor more reluctantly than when Rev. Frank L. Phalen tendered his resignation at Brattleboro, Vt., in order to accept the unanimous call of the Unitarian church of Concord, N.H. Mr. Phalen comes to his new work with a splendid record of successful ministries behind him, both at Wilton and Brattleboro; and there is every reason to expect that under his leadership the society in this city will progress in every good way. The installation services, which were of unusual interest, took place on the evening of December 20. The following is the programme: organ voluntary, "Nocturne," from "Midsummer-Night's Dream," Mendelssohn; anthem, "How Lovely are the Messengers!" invocation, Rev. W. H. Ramsay, Manchester; Scripture reading, Rev. T. W. Illman, Concord; hymn, "Send down thy Truth, O God"; sermon, Rev. Edward A. Horton, Boston, Mass.; anthem, "Prepare ye the Way of the Lord"; installing prayer, Rev. A. J. Rich, Milford; response, "Oh, come, Every One that thirsteth," Mendelssohn, choir; charge to the minister, Rev. S. C. Beane, Newburyport, Mass.; right hand of fellowship, Rev. Charles B. Elder, Keene; address to the people, Rev. Bradley Gilman, Springfield, Mass.; welcome to the parish, Col. Solon A. Carter, Concord; prayer, Rev. A. C. Nickerson, Exeter; hymn, "Father of Heaven"; benediction, Rev. F. L. Phalen. In his address of welcome to the parish Col. Solon A. Carter said:—

"In our congregational form of church government, where the occupants of the pews exercise all the functions of administrative control without ecclesiastical dictation or interference of any kind, it is perhaps appropriate and in accordance with the fitness of things that a representative of the pews should have a voice in the service of installing the new minister; and I believe that, in adopting this apparent innovation, we are, in reality, getting back to the prac-

tice in the earlier days of Congregationalism in this country, when the laymen literally ordained or installed their ministers and proclaimed the new relationship of pastor and people.

"Dear Mr. Phalen, we, the members of the Second Congregational (Unitarian) Society of Concord, with great unanimity invited you to become our pastor because we needed you.

"It is with a realizing sense of obligation on our part that we to-night take upon ourselves the duties implied by this new relation, emphasized as they have been by our friends from neighboring parishes of our own faith, and especially by those of our former pastors who have taken part in these services.

"I stand here to pledge you our united and loyal support, our sympathy and our best endeavors for the realization of that end; and I call upon all the members of this society to bear witness to the promise I make in their name, and to labor for its fulfilment.

"And now it only remains for me, speaking for this people, one and all, to bid you and yours a cordial and fraternal welcome, not only to this parish, but to our city and State, to our homes and our hearts."

Decorah, Ia.—Unity Church is passing through a second crisis in the leaving of her two ministers, Rev. U. G. B. Pierce and his wife, Florence L. Pierce. Nothing less than the plain need of a milder climate would have severed the connection, as they had begun the second year's work, where they could begin to see the fruit of their labor, and we of the church were learning more fully the delights of working with them.

Though the few may still need to bear a greater portion of the burden, many of us are finding congenial work in connection with the church. We have Unity Church Sunday-school, Columbia Club (which is our study class), the Sewing Circle, and a new working circle of girls, which as yet has no name.

In our sense of loss, I trust we are finding one of the lessons Mr. and Mrs. Pierce would have us keep,—that each one of us should have a certain part of the work, and that we should have the whole in such order that the changes in ministry will not stop our working. Mr. and Mrs. Pierce have gone to California, and make San Bernardino their first stopping-place. They wish to get to work with as little delay as possible, and we hope some part of the great State may soon be so fortunate as to prove their energy.

Dedham, Mass.—The *Parish Record*, formerly published as a monthly paper, is now issued weekly, and contains all notices and announcements which would otherwise be given from the pulpit. The church is active and earnest in work and spirit, and furnishes opportunities to every member for useful co-operation, having among its auxiliary societies a guild, a Unity Club, a Dorothea Dix Circle, a Send Me Circle, a Good-will Club, and the Society of Busy Bees.

Denver, Col.—"Unity Church," writes a correspondent, "has heard with inexpressible regret the resignation of its beloved minister, Rev. S. A. Eliot. Mr. Eliot will accept the call that has come to him, all unsolicited, from the Church of the Saviour in Brooklyn, N.Y. We are glad that the friends in Brooklyn have recognized the exceptional quality of our minister's work in Colorado, and have called him to their pulpit without ever having seen or heard him; but we cannot be reconciled to Mr. Eliot's going. Our trustees are ready to offer Mr. Eliot a larger salary than he is to receive in Brooklyn; but all our efforts have failed, and last Sunday there were but few dry eyes in the church when Mr. Eliot announced that his resignation must take effect March 1. Mr. Eliot's departure will be deeply felt in Denver, not only in the church he has served so well, but also in the community at large. The Rocky Mountain Conference will lose its founder and president, the new Colorado Divinity School will lose one of the most active members of its faculty, the Associated Charities will lose its most helpful friend and officer, and all good works in the city will miss Mr. Eliot's wise judgment and willing zeal. Unity Church has had a very successful career under Mr. Eliot's leadership. At his first coming he established himself as one of the leading ministers of the city, and his power has grown with years. This fall our congregations have averaged fifteen hundred people,—certainly one of the largest Unitarian congregations in the country. Our Sunday-school has an average attendance of one hundred and eighty-five, and our literary and charitable societies are flourishing. The musical lectures on Sunday evenings are very successful. The seating capacity of our church is strained. On alternate Sunday evenings we study social problems. A large number of workingmen come to these meetings. On December 4, when Mr. Eliot, Rev. W. C. Selleck, and President Jeffrey of the Denver & Rio Grande Railroad spoke on 'Capital and Labor,' every seat in the church was occupied. Last Sunday Col. G. E. Randolph of the City Cable Company and Hamilton Armstrong of the Federation of Labor spoke on 'Trades-unionism.' The Trades Assembly attended in a body."

Des Moines, Ia.—The Iowa churches seem to be all looking upward; and, from reports at the recent State conference, much is being done in various ways for the cause of liberality in religion.

The Des Moines church, with its ten years of life, has not grown to the dimensions its friends would like to see. But, when we consider that Des Moines, for a Western city, is very conservative, and that its one Unitarian church has been hampered in ways secular and churchly, its present condition gives ground for a reasonable hope in its future.

This fall has marked an enthusiastic renewal of the church work, with perhaps a more energetic belief in its mission. The minister in and out of the pulpit has met with hearty response and encouragement, and harmony prevails throughout the church.

There are three clubs, one for men, one for women, and one for both, which are all doing good work in the interests of general culture, and are also a material help to the church.

Last year there were several things which needed very much to be done, but which the church could not see the way to do. But at the close of the year certain energetic persons said, "These things must be done"; and now the people are surprised to see their more than hopes transformed into facts. For they find their church beautifully repainted outside, the parlor carpeted, a number of repairs made inside and outside the building, a debt for paving, etc., of about two hundred and fifty dollars lifted, and, besides all this, a good male quartette to furnish music. The music committee has worked with unprecedented energy and determination, and by one concert in the opera house cleared almost enough to meet the year's music expenses.

But it is only by hard work that these steps have been taken. And it is hoped that for the greater work which lies ahead the energy and fidelity and sacrifice will not be wanting.

Duluth, Minn.—The Unitarian church of this city was filled to overflowing on the evening of November 29 at the ordination and installation services of Rev. Franklin Chester Southworth, the young and enthusiastic minister who has lately come to serve as our pastor and make bright the future of this society. The following ministers took part in the services: Rev. F. L. Hosmer, Rev. C. J. Staples, Rev. T. B. Forbush, Rev. C. F. Niles, and Rev. S. M. Crothers. For the society Mr. G. A. Leland welcomed the new minister, and pronounced the words of installation.

Elgin, Ill.—The Universalist society here has nearly ready for dedication a beautiful new church. Rev. A. N. Alcott is doing a work of great strength. Steady and growing prosperity has attended the seven years of his ministry here.

Grand Rapids, Mich.—The church here has lately netted nearly three hundred dollars from the "Jubilee Singers." A steady increase in attendance. The Unity Circle every Monday, the conference meetings every Wednesday, the club on alternate Tuesdays, two services every Sunday, besides Sunday-school, keep up the activities of religious life.

Greenfield, Mass.—The Greenfield *Unitarian*, published by the Young People's Guild in the interest of the church, contains, in its December number, a very interesting condensed historical review of the growth of the church here. The society was organized in 1825, and the present meeting-house built in 1837. Under the strong direction of its present pastor, Rev. A. A. Brooks, the society is making excellent progress.

Hillsboro Bridge, N.H.—Unity Mission has been organized with an Executive Committee of five, a Music Committee, a Flower Committee, a Committee on a Social and Literary Club. A Ladies' Aid Society is also organized. The movement is under the special direction of Rev. A. J. Rich of Milford, chairman of State Committee on Missionary Work; and he preaches there twice a month, Sunday evenings. There was preaching the last season on the Plain; but from one hundred and fifty the congregation dwindled to seven, and so all was given up. This movement of organization and regular services, even so seldom, and with a vote to maintain services for a year, is likely to be a success. In three months the congregations have increased from thirty-two the first to two hundred and fifty the last meeting. The officers and other movers of this mission are from among the best citizens of the enterprising and growing town, which is the home of our governor-elect. Efforts will be made to secure a church building-lot. The Milford pastor gives up every other Sunday evening's services to Hillsboro, thirty-two miles away. The mission has started mainly on a self-supporting basis, which means a self-respecting and a self-strengthening, successful basis.

Iowa City, Ia.—The local papers speak in high praise of the sermons of Rev. C. E. Perkins, especially a series which he has been preaching upon "Problems of the Day." Several of these have been reported with considerable fulness.

Khasi and Jaintia Hills, India.—The annual meetings of the Khási Unitarians were held at Nongtáláng (Jáintiá Hills) on the 6th and 7th of October, 1892. The anniversary was opened with a devotional service on the evening of the 6th, after which a special meeting of the leading Unitarians was held.

At 10 A.M. on the 7th there was a business meeting; and, after the reading of the record for the past year, among other things the circular of the Joint Committee on the Unitarian Congress to be held in

Chicago, U.S.A., in 1893, printed in the *Unitarian* for September, and the editorial at page 435 of the same magazine regarding the intention of the English Unitarians to send out missionaries to India to help us, were explained in Khási. The meeting passed a resolution expressing its gratitude and sending greetings to the American Unitarian Association, to the National Conference of the Unitarians, America, to the National Alliance of the Unitarian Women, America, to the British and Foreign Unitarian Association, to Mr. Akbár Másih, Bándá, N.W.P., to Rev. William Roberts, Madras, and to the brethren and friends in the hills who were unable to attend the meetings.

The second meeting was held at 3 P.M., and sermons were delivered by U Riáng Pohlong, the lay preacher, and U Kissor Singh.

The last meeting was held in the evening at 6 P.M. Sermons were preached by U Heh Pohlong and U Sahon Ráy (recently come over to us from the Methodist body).

The small meeting-house was overcrowded, and many persons had to stand outside the house.

While the third meeting was being held, Messrs. U Kissor Singh, U Riáng Pohlong, and other friends proceeded to the village of Nonglámin, where they were cordially received by the Unitarians of that place. Mr. Kissor Singh preached "the religion of God" to a number of villagers; and, after singing some hymns, the party returned to Nongtáláng by the help of the moonlight, being well satisfied and full of hope for the future.

The Nongtáláng brethren have made a good progress since the last anniversary, and the singing from the new hymn-book ("Hymns of Worship and Faith") recently printed by Rev. J. T. Sunderland of Ann Arbor, Mich., was very good. The Unitarian cause in these hills is becoming more popular and more hopeful than ever.

HAJOM KISSOR SINGH.

Keokuk, Ia.—On a recent Sunday thirty-four new members were received into the Unitarian church by the right hand of fellowship and baptism. A correspondent says, "Increased congregations have been the order all the year, and new life in all departments."

Los Angeles, Cal.—The idea of a Woman's Parliament was originated by Rev. Lila Sprague of Pomona, and acted upon by some of the women of Unity Church who have made a grand beginning in the cause of reform for the church, the home, and society. Invitations sent to all liberal Christians to unite in this mighty work met with a hearty response, as nearly all the orthodox churches were represented.

Words are inadequate to express the deep earnestness and intense sympathy of this noble body of women, while listening to truths presented to them in a new light. We hope that Northern California, and, indeed, all the United States, will join hearts and hands in this Woman's Parliament of Southern California. Papers read at the parliament will be printed in book form.

Manchester, N.H.—Since Rev. W. H. Ramsay was installed as pastor of our church, the attendance at Sunday services has very largely increased. Our Sunday-school has been well organized, and also increased in numbers. For five years the society has given nothing to the American Unitarian Association, but this year we shall not be left out. Our Unity Club is a remarkably successful organization, numbering one hundred and fifty members. Recently Mr. Ross Turner gave us an address on "The Influence of Art in the Public Schools." The result will probably be that our club will decorate and beautify in some way one of our city school-rooms as an object-lesson.

Marietta, Ohio.— The Unitarians of Marietta have for nearly forty years maintained their worship in a community where scarcely any co-operation or countenance has been received from their Trinitarian neighbors, and where the visit of a Unitarian minister from outside has been a rare event. Hence the meeting there of the Central States Conference, December 6 and 7, was an occasion of inspiration to the congregation and its faithful minister, Rev. George H. Rice. The opening sermon was preached by Rev. George A. Thayer of Cincinnati; and addresses upon living themes were made by Rev. O. J. Fairfield, Mrs. George Thornton, and Rev. T. B. Forbush. The visiting delegates received generous hospitality from the parish.

Philadelphia, Pa.—One of the oldest and most honored ministers of the Universalist body is Rev. James Shrigley of this city. He and his wife celebrated the fiftieth anniversary of their marriage, on the 28th of December, by giving a reception to their many friends. The occasion was one of much interest.

Pittsfield, Mass.—November 23 Rev. Mr. Horst preached in the Universalist church in Cheshire, and on December 4 took part in a union temperance meeting in favor of no-license, which was held in the Methodist Episcopal church, and attended by over two thousand people. On the Sunday before the city election Mr. Horst preached a strong sermon on the liquor traffic, a full abstract of which appeared in the daily paper.

A birthday-box has been started in our Sunday-school, where each member, or any one, can deposit as many or more pennies as he or she is years old. The proceeds will

go to buy a piano for the Sunday-school room.

On December 18 our pastor gave us an excellent sermon on "The Ideal Church,"—just the kind of sermon we needed. "By the ideal church," said Mr. Horst, "I do not mean some vague, visionary institution; but simply a true church, the upbuilding of which is within our reach. A true church, to my mind, embraces three elements,—worship, loyalty, and philanthropy." After dwelling on each one of these three points, Mr. Horst said: "A true church, then, must have the loyalty of its members, through whom, and through whom only, it can reach upward to God and outward to man. May each one of us, here and now, adopt these resolutions:—

"*Resolved*, That I will, the Lord being my helper, do my duty, and be loyal to the spirit and ideal of the religion of Jesus, and seek by all honorable means to promote the liberal Christian faith;

"*Resolved*, That, out of the abundance with which God has blessed me, I will give what I can toward the support of this church, which welcomes all who, 'in the love of truth and in the spirit of Jesus Christ,' wish to unite 'for the worship of God and the service of man';

"*Resolved*, That I will give not only of my means, but myself, in doing the work of the Master, and will be a faithful and regular attendant upon the meetings of the church.

"If each one does his duty, we shall make this church a true church, an ideal church, 'a church of the living God.' And may the God of peace make you perfect in every good thing, to do his will, and to establish his kingdom in our midst!"

Rutherford, N.J.— The new Unitarian Church of Our Father was dedicated December 15, in the presence of a large congregation. A choir of nine voices, selected from church choirs in Passaic and Rutherford, with Miss Osborne as organist, sang the music. The invocation was delivered by Rev. Hobart Clark of Plainfield, and was followed by reading from the Scriptures by Rev. H. A. Westall of Jersey City. Rev. George H. Badger, pastor of the church, and the congregation took part in a responsive dedication service; and Rev. Dr. Robert Collyer of New York made the prayer of dedication. The dedication sermon was delivered by Rev. Merle St. Croix Wright of New York. Addresses were also made by Rev. D. W. Morehouse, Rev. Edward Hale, and Rev. S. H. Camp. The church will seat comfortably about one hundred and fifty people, and cost about $4,000.

Sheffield, Ill.—Rev. J. H. Müller, minister of the Congregational church, has resigned. He has declared himself a Unitarian, and accepted a call from the First Unitarian Society of Bloomington, Ill. Mr. Müller is a native of Switzerland, who came to this country at an early age. He is a graduate of the Yale Divinity School, and about three years and a half ago came to the local Congregational church to succeed Rev. Mr. Temple, who had been called to a Boston church. His pulpit ministrations have been very generally acceptable to his congregation. He has been reckoned a member of the liberal wing of the orthodox Congregationalists, though his leaning toward Unitarianism has been apparent for some time. Personally, Mr. Mueller is a very delightful man, quiet and somewhat reserved in manner, scholarly, and thoughtful.

Sturgis, Mich.—The Unitarian fair held in Union Hall, December 9 and 10, was successful, not only financially, netting several hundred dollars, but socially, and even religiously, in being the happy meeting-ground of orthodox and heterodox alike in friendly cordiality. "Such things," said an orthodox layman, "are needed in Sturgis to break down sectarian lines."

Ware, Mass.— Rev. Victor E. Southworth of Meadville Theological School has accepted a unanimous call to become pastor of the First Unitarian Society of Ware, Mass. Ware is a town of about eight thousand population, and offers a grand field for such a man. "It has," writes a correspondent, "a large liberal element, and under proper management can be made one of the largest Unitarian societies outside the cities. The new pastor and family are already located in town, and we anticipate such a revival in our church growth as it has not experienced for many years. God speed the work!"

Winchester, Mass.—Rev. A. W. Littlefield was installed as minister of the Winchester Unitarian church November 28. The sermon was preached by Rev. F. B. Hornbrooke of Newton. Other ministers taking part in the services were Rev. James De Normandie, Rev. E. A. Horton, Rev. F. Gill, Rev. B. R. Bulkeley, Rev. D. A. Newton, Rev. J. Cuckson.

JOTTINGS.

For to him that is joined to all the living there is hope.—*Solomon.*

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
"Trust in God, and do the right."

Simple rule and safest guiding,
Inward peace and inward might;
Star upon our path abiding:
"Trust in God, and do the right."

—*Norman Macleod.*

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